A COMPARATIVE ANALYSIS OF LEGISLATIVE AND POLICY SUPPORT OF INDIGENOUS CULTURAL TRANSMISSION IN ALASKA, CANADA, AND AZERBAIJAN

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Abstract

Does federal recognition of indigenous self-determination lead to federal support of indigenous cultural transmission? This thesis used a multiple-case analysis to answer this question. Research assessed the impact federal and non-federal legislation has had on indigenous cultural transmission in Alaska, Canada, and Azerbaijan respectively. Findings demonstrated that after federal recognition of indigenous self-determination, cultural transmission programs increased in Alaska and Canada. In Azerbaijan, where no such recognition exists, indigenous groups continue to face discrimination and national policies that negatively impact cultural transmission activities. Without federal recognition of indigenous self-determination, indigenous groups worldwide face situations hostile to their cultural survival.

Keywords: indigenous, Alaska Native, Aboriginal peoples, Azerbaijani ethnic, self-determination.

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Chapter 1 Introduction

> Stories are narratives - written or visual - and academic writing has long recognized that the narratives we express are windows on who we are, what we experience, and how we understand and enact others and ourselves.

Gail Valaskakis, Telling Our Own Stories: The Role, Development, and Future of Aboriginal Communications.

Chapter one introduces the purpose of this paper and the basic research questions. Section 1.2 describes the problem background and section 1.3 discusses the need for this research. Section 1.4 provides country profiles for Alaska, Canada, and Azerbaijan. The chapter concludes with a section on research terminology.

1.1 Purpose

This purpose of this thesis is to compare legislative and policy support of indigenous cultural transmission in Alaska, Canada, and Azerbaijan. The following questions will be addressed (1) is federal recognition of indigenous self-determination necessary for indigenous peoples to maintain and transmit their culture (2) what government policies impact indigenous cultural transmission in Alaska, Canada, and Azerbaijan; and (3) are these policies necessary for improving indigenous peoples' access to public venues used for cultural transmission? A literature review describing the current state of indigenous cultural transmission literature and its importance is followed by a discussion on research methods. Through a multiple-case analysis, government policies prior to and after federal recognition of indigenous groups in the Alaska and Canada are presented. A discussion on the past and current state of policies affecting Azerbaijani

indigenous/ethnic groups follows. The paper concludes with a comparative analysis of all three countries and suggestions for future research.

1.2 Introduction

"For indigenous people, self-determination is viewed as essential for the full realization of all other human rights," (Australian Human Rights Commission, 2003, para. 3); however, worldwide governments continue to see indigenous self-determination as a threat to national cohesion and unity (Australian Human Rights Commission, 2003, personal communication, 2010, November). Self-determination is just one of the many inherent rights of indigenous peoples. These rights also include the right to self-governance, participation and control in education systems, the ability to transmit culture, and knowledge and the right to protect cultural heritage. The United Nations Declaration on the Rights of Indigenous Peoples states that

> indigenous peoples have suffered from historic injustices as a result of, inter alia, their colonization and dispossession of their lands, territories and resources, thus preventing them from exercising, in particular, their right to development in accordance with their own needs and interests, [and] the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies, especially their rights to their lands, territories and resources (2007, para. 6-7).

History shows that as colonizers and foreign governments seized indigenous lands, they also assumed control of indigenous ways of life and indigenous groups'

abilities to exercise self-determination. Young people were removed from their communities, thus reducing the ability of Elders and local adults to share language, knowledge and culture. Radio airways and television channels were filled with unfamiliar languages and customs, promoting foreign ideologies and acculturating indigenous youth (Maybury-Lewis, 1998; Browne, 1998). As assimilation policies of the past are renounced, recent experiences indicate the desire some federal governments have in repairing the effects of forced assimilation (Constitution Act, 1982; Indian Self-Determination and Education Assistance Act, 1975; Native Americans Languages Act, 1990; Māori Language Act 1987; Ministry of Gender, Labour, and Social Development, 2006). For a government to best address the revitalization of indigenous cultures, it must recognize indigenous self-determination. After this, a government's responsibility lies in adopting policies that promote indigenous language education and cultural transmission. Protection and promotion of language must be included in the revitalization of indigenous cultures (Krosky, 2011).

Language and culture are inseparable. Knick (2010) stated that language permits people to share knowledge through expressing learned inputs or ideas. These ideas assume meanings that are shared among members of a group or community. Through verbal and non-verbal communication, ideas become accepted and promoted. It is through language that shared meanings easily disseminate throughout a group or community. These shared meanings become the basis of how a group defines itself, its understandings of the world, and the enlightenment taken from its experiences. Culture becomes defined by what words we use to describe our experiences and knowledge.

Language becomes the core of cultural transmission and through language, culture continues. Consequently, language retention and use becomes the cornerstone of culture preservation. (Knick, 2010)

"As each language encodes and transmits knowledge differently," (Kassam, 2009, p. 40) it is essential that the transfer of indigenous knowledge occur through that indigenous language (Hill, 2004). Government policies must protect indigenous languages and promote incorporating indigenous languages into daily activities at public institutions. Fettes and Norton note that "daily interaction in the total cultural milieu - the home and school and in broadcast media" (as cited in Valaskakis, 2000, p .91) facilitates language retention and cultural fluency or mastery of language-use and understanding in multiple contexts. As described above, culture is built upon understanding the experience described by a word. Developing cultural fluency in a language cannot come from isolated language use. Situation-specific language learning and daily exposure offer opportunities for indigenous peoples to exercise their native language in the total 'cultural milieu.'

A key place for situation-specific language learning is the classroom. Education institutions must work to respect and recognize the need to incorporate culturally relevant educational processes into every student's academic career. Non-culturally relevant education systems fail to meet the needs of diverse students. Indigenous students' dropout rates in the United States (U.S.), Canada, and New Zealand attest to the inability of current education systems to satisfy indigenous student's educational needs (Education Counts, 2010; Reyhner, 2006). Only through implementation of culturally relevant

curriculum can schools effectively facilitate their students' education (Hérbert, 2000; LaFrance, 2000; Stairs, 1994; Thaman, 2000).

Media broadcasting describes another key place where indigenous groups can gain daily access to native languages. Bruce and Smith (1998) describe the importance of indigenous peoples access to mass media, stating that, "the continuation of oral history depends on the capacity to listen." (para. 8) Oral traditions create the cultural foundations of indigenous cultures (Hill, 2004; Kassam, 2009; Knick, 2010) and media broadcasting provide indigenous groups useful and obvious mediums for cultural transmission. Media broadcasting inculcates viewers into whatever culture is represented, and when programming occurs in only the majority's language, indigenous and minority people face continued forced acculturation (Bruce & Smith, 1998; Hill, 2004).

Participation in and control over local mass media provides indigenous groups with a unique opportunity to engage in language preservation and adaptation. "Indigenous languages [are] not simply museums for the preservation of songs, folk tales, and myths," (Browne, 1998, para. 3) but can actively describe current events and shape the future. Cultural loss does not occur only from being unable to preserve past histories and knowledge, but also from being unable to participate in current forms of expression. Indigenous broadcast media allows indigenous peoples "to "maintain the vibrancy of their cultures and cope with the changes of the [new] millennium." (Maybury-Lewis, 1998, para. 5)

Throughout these arguments, it is clear that self-determination and federal policies protecting and promoting indigenous language use are essential to indigenous

cultural survival. Nevertheless, why is it important to for indigenous cultures to survive? The answer lies in the value of cultural diversity. Recent ecological research suggests that cultural diversity is as important to the world's ecosystems as biological diversity (Kassam, 2009; Maffi, 2005). Biological diversity, or the variety of biological organisms, allows the world's ecosystems to withstand great amounts of environmental stress, promoting adaptations and improvements to nature's designs (Kassam, 2009; National Association of Friendship Centres, 2007). The same may be said for cultural diversity, even though arguments exist that a global identity and language may prove to be more valuable (Kasaam, 2009; Johnson, 2002). These arguments minimize the value of cultural diversity and fail to recognize that a loss of cultural diversity means a loss of knowledge as many of the world's indigenous cultures have yet to record information and history. Indigenous knowledge contains centuries, if not millenniums of observational data, experiences, and wisdom. As globalization and urbanization consume lands once inhabited by indigenous and minority peoples, maintaining cultural diversity becomes much more difficult. Protecting the balance that results from a diverse human ecosystem cannot be measured in dollars, but in its overall benefit to humankind. (Kassam, 2009)

1.3 Research Importance & Potential Benefits

As an Alaskan and a participant in the University of Alaska Fairbanks (UAF) Department of Alaska Native Studies and Rural Development U.S. Peace Corps Master's International Program, my interest in this topic stems from my experiences living in rural and urban Alaska, as well as my service as a U.S. Peace Corps Youth Development

Volunteer in Zakatala, Azerbaijan[1]. During my teenage years, I had the unique experience of participating in a semester-long U.S. Senate Page Program. Through interactions with the legislative process, my interest in policies influencing American indigenous groups grew as I was exposed to how small changes in political processes affected home state. Throughout my undergraduate degree programs, I researched ethnic self-identity and became interested in the dynamics of culture and identity formation. As I began my Master's program and service in the U.S. Peace Corps, I grew fascinated by different countries' reactions and interactions with local indigenous groups. During my last two and one-half years of U.S. Peace Corps service, my Azerbaijani language skills and community relationships have developed, providing me with the opportunity to discuss indigenous self-determination and government recognition of with Azerbaijanis and members of the local indigenous/ethnic groups. These conversation rarely resulted in language miscommunications as many of the young adult Azerbaijani indigenous/ethnic members I spoke to grew up in bilingual homes with Azerbaijani and their mother language being used simultaneously while their parents were raised in trilingual homes (Russian, Azerbaijani, and mother language). Interestingly, most miscommunications occurred when I used an Azerbaijani word instead of the Russian loan word.

Moreover, my unique position in the community has afforded me more leniencies when asking questions related to Azerbaijani indigenous/ethnic self-determination as locals realized I am not a government spy or a religious missionary. Through my conversations, I have come to believe that through nation-building rhetoric, the

[1] In the Azerbaijani alphabet, Zaqatala, Azərbaycan is spelled as such.

Azerbaijani government has contributed to and promoted Azerbaijani ethnocentrism. The government's failure to recognize indigenous inherent rights has led to a significant lack in indigenous protection policies and in some cases, allowed for policy enactments that are discriminatory and detrimental to indigenous cultural survival (Gerber, 2007). Although the government ratified the Council of Europe's (COE) Framework Convention on National Minorities, it has failed to adopt the framework into any form of legislation (Gerber, 2007, personal communication, 2010, November). Clearly, the Azerbaijani government has failed its indigenous/ethnic groups by not recognizing their inherent rights; however, it is unclear as to whether recognition would have lead to subsequent indigenous cultural transmission protection policies. By comparing different federal government's indigenous rights protection legislation, it may be able to ascertain whether federal recognition of self-determination is essential in producing policies that support indigenous cultural transmission. Furthermore, in the absence of active analytical assessment of federal governments' acknowledgment of indigenous groups, neocolonialism and forced assimilation will continue to deprive indigenous groups of their inherent rights.

1.4 Country Profiles

This paper compares federal policies impacting the indigenous cultural transmission activities of indigenous groups from three countries. As treaty agreements and policies influencing American Indians and Alaska Natives began at different times, this thesis focuses solely on Alaska Natives. The following sections provide demographic information for the Alaska, Canada, and Azerbaijan.

1.4.1 U.S. – Alaska. Purchased by the U.S. in 1867 through the Treaty of Cession, Alaska shares a border with Canada and is surrounded by the arctic waters of the Bering and Arctic Seas (Williams, 1996). Approximately one-fifth the size of the U.S., the U.S. Census Bureau (2010) estimates the total state population to be 698,473, with 15.2% claiming an American Indian or Alaska Native ethnic background. Section 450b of the Indian Self-Determination and Assistance Act (1975) defines Indian as any member of an Indian tribe. In Alaska, Indian tribe is defined as any Alaska Native village or regional/village corporation as stated by the Alaska Native Claims Settlement Act (1971) (Indian Self-Determination and Assistance Act, 1975). The U.S. does not have an official language (CIA, 2011a); however, in 1998 the State of Alaska passed a ballot initiative adopting English as the official public language[2] (Deike-Sims, 1999). The Native American Languages Act (1992) provides certain protections for Alaska Native languages.

Exportation of natural resources constitutes the largest industry in Alaska with approximately 85% of the state budget depending on oil revenues (State of Alaska, n.d.). Approximately 9.2% of the total Alaskan population resides under the poverty level (U.S. Census Bureau, 2010.). As of February 2011, unemployment claims 7.6% of the total Alaskan population, with higher rates of unemployment centralized in rural Alaska (Department of Labor and Workforce Development, 2011). According to the Pew Forum on Religion & Public Life (2008), 69% of Alaskans claim a Christian denomination as compared to the 78% Americans who claim a Christian denomination (CIA, 2011a).

[2] Ballot opposition advocates were able to bring the initiative before the Alaska Supreme Court; however, it is unclear as to whether the ballot measure was official adopted into law.

Operating under a bicameral government, the Alaska State Legislature operates within the boundaries outlined by the Alaska State Constitution and the U.S. Constitution (Alaska State Legislature, 2011). Originally, a customs district of the U.S., the first Organic Act (1884) allowed for a limited representative government. The Territorial Organic Act of 1912 recognized Alaska as a U.S. territory and increased the size of the legislature; however, legislative power was still limited. The population of Alaska continued to increase over the next several decades, contributed partly to the gold rush and interest in natural resource extraction. By 1946, the Alaska Legislature had passed a referendum in favor of statehood and on January 3, 1959, President Eisenhower officially declared Alaska a U.S. state. Over the next decade, an increase in Alaska Native rights advocacy groups would bring more attention to land claims settlements. In 1971, U.S. federal government passed the Alaska Native Claims Settlement Act (1971) settling aboriginal land claims and providing avenues for economic development for Alaska Natives. (Gislason, n.d.)

1.4.2 Canada. Located on the apex of the North American continent, Canada became self-governing in 1867 through the Constitution Act of 1867. Slightly larger than the U.S., CIA World Factbook (2011b) estimates the Canadian population is 34, 030, 589 as of July 2011. A 2006 census states that 3.8% of the population claim Aboriginal ancestry (Statistics Canada, 2010). Section thirty-five of the Constitution Act of 1982 recognizes the indigenous peoples of Canada as Indian, Inuit, and Métis. The official languages of Canada are English and French; however, amendments to the Official Languages Act (1985) provide policy support of minority languages.

Canada enjoys substantial trade with the U.S.; however, 76% of its labor force participates in the service market. Natural gas constitutes a major export with over two million barrels exported daily, while importation is little over one million barrels daily. Approximately 9.4% of the total population resides under the poverty line with an 8% unemployment rate. Christian denominations dominate religious affiliations with over 70% of the total religiously affiliated population. Eight-one percent of the population resides in urban areas. (CIA, 2011b)

Canada exercises a separation of powers with executive, legislative, and judicial branches of government. Initially a federation, the Constitution Act of 1982 transferred constitutional power from Great Britain to Canada (CIA, 2011b). A decentralized government structure divides legislating powers between Canada's 10 provinces and three territories (CIA, 2011b). Early government interaction with Canadian Aboriginals started with trade and resulted in treaties signed in the late nineteenth century as settlers and European colonizers migrated to areas inhabited by Aboriginal peoples. These initial treaties sought to settle Aboriginal land claims and provide some means for economic independence. Early Indian Acts (1901, 1911, & 1951) provided federal avenues for the Canadian government to assume control over Aboriginal lands and education. In some cases, Aboriginal groups resented treaties and government control and Aboriginal land claims and declarations of sovereignty were often ignored. The Constitution Act of 1982 and the Charter for Rights and Freedoms (1982) officially recognized Aboriginal self-determination. (Applied History Research Group, 2000)

1.4.3 Azerbaijan. Sandwiched between Iran and Russia and containing much of the Greater Caucasus mountain range, the Republic of Azerbaijan gained independence in 1991 after almost 70 years of Soviet rule. Roughly the size of Maine, a 2011 CIA World Factbook estimate puts the population at 8,372, 373 (2011c). A 1999 census states that over 90% of the total population ethnically identifies as Azerbaijani while the remaining 10% claim various other ethnic identities. Azerbaijan does not officially recognize any of its ethnic minority groups as indigenous. Section 6.1 discusses this further. The official language of Azerbaijan is Azerbaijani; however, Russian is the lingua franca of Baku, the Azerbaijani capital. (CIA, 2011c; personal communication, 2010, November)

Main exports of Azerbaijan are natural gas and oil, which in recent years has contributed to significant economic growth. Although current national statistics claim a nationwide poverty rate of 11% and an unemployment rate of 0.9%, the relative poverty rate is suspected to be much higher. Furthermore, with agriculture constituting a large percentage of the labor force (38.3%), but only 5.5% of the gross domestic product, it stands to reason that the rural relative poverty percentage is significantly higher than the estimated 11%. (CIA, 2011c)

After the revolution, Azerbaijan experienced a large Islamic resurgence after years of forced atheism. Unfortunately, a recent fear of increased religious fanaticism, especially among local indigenous/ethnic groups and Christian missionaries, has resulted in a government crackdown of religious expression (personal communication, 2011, February). Recent unofficial policy has banned hijab in public schools; even through there has been a substantial public outcry (Abbasov, 2011).

Operating under a democratic government structure, Azerbaijan practices separation of state powers with executive, legislative and judicial branches of government. A centralized government produces legislation influencing 59 regional governments and 11 cities (CIA, 2011c). Executive Powers, appointed by the President, lead regional governments while local municipality heads are elected by popular vote. The current President, Ilham Aliyev[3] was elected in 2003 after the death of his father. Constitutional amendments in 2009 allow Aliyev to disregard term limits and remain president indefinitely during times of war. The 1994 armed conflict with Armenia over land-ownership of Nagorno-Karabakh[4] resulted in a cease-fire that continues today; however, it meets the constitutional guidelines allowing Aliyev to maintain his presidency. (personal communication, 2010, November; The Constitution of the Republic of Azerbaijan, 2009)

After the 1994 conflict, the continued dispute with Armenia has resulted in a strong call for national unity (Gerber, 2007). Tensions continue to run high while public dialogue and media propaganda promote strong anti-Armenia and separatist doctrines (personal communication, 2010, November). Interestingly, the Egyptian revolution has caused much concern for the Aliyev administration. Nationwide beliefs of corruption, oppositional suppression and past voter-fraud have spurred several protest attempts (personal communication, 2011, April). Although the government has continued using oppositional suppression techniques and dictating media coverage of the protests, the

[3] İlhalm Həydar oglu Əliyev
[4] Nağorno-Qarabağ

Aliyev Administration recently introduced a nation-wide anti-corruption campaign (News.Az, 2011).

1.5 Terminology

The following terminology will be used:

Aboriginal peoples: First Nations, Inuit, and Métis peoples of Canada.

Alaska Native: Indigenous person of Alaska.

American Indian: Indigenous person of the continuous 48 U.S. states.

Azerbaijani: An Azerbaijan national.

Azerbaijani indigenous/ethnic groups: Azerbaijani ethnic groups whose indigenous status has been supported by empirical data and local knowledge.

COE: Council of Europe.

Cultural transmission: The dissemination of a group's way of life and group knowledge to other group members.

Elder: A leader or group member who has been identified by his or hers community and is respected for his or hers intelligence and wisdom. Often an older member of the group.

INAC: Canadian federal department of Indian and Northern Affairs.

indigenous or aboriginal: The originating way of life in a particular place.

indigenous knowledge: Facts, know-how, artistic expressions, and information from what is known in a particular field or in total from an indigenous group.

inherent rights: The right to self-determination and the right to practice self-determination and self-governance including the right to a nationality and an indigenous identity.

Public institutions: Government supported organizations whose services are available for public consumption.

Public policy: Includes regulatory laws, statutory laws, case laws, and civil laws.

Self-determination: The freedom for a group/people to determine for themselves how to organize politically and determine their own cultural and economic development.

Traditional knowledge: Facts, know-how, artistic, expressions, and information from what is known in a particular field or in total from a particular place over a considerable period of time.

UN: United Nations.

U.S.: United States

USSR: Union of Soviet Socialist Republics.

Chapter 2 Literature Review

This chapter discusses the state of knowledge currently available regarding indigenous languages, media broadcasting, federal policies regarding indigenous cultural transmission, and the importance of preserving indigenous cultures.

2.1 Introduction

According to the UN Permanent Forum on Indigenous Issues (UNPFII) website, the world currently contains approximately 370 million indigenous peoples spanning 90 countries (UNPFII, 2006). Researchers fear that over the next century, less than a handful of these groups will remain (Cantoni, 2007; Elias, 2008; Fabbi, 2008). The potential loss of cultural diversity and knowledge only contributes to the continuing impact assimilation and suppression policies have on all the world's peoples. As this paper tries to ascertain whether federal recognition of indigenous self-determination is necessary for federal support of indigenous cultural transmission, it is important to identify what constitutes indigenous cultural transmission and why it is necessary. A review of available literature generated this paper's research premise of analyzing federal support of indigenous education and broadcast systems to ascertain whether federal governments in Alaska, Canada, and Azerbaijan do indeed support indigenous cultural transfer. A keyword search[5] in both Academic Search Premier and Goldmine, the UAF comprehensive library search service, produced literature that identifies components of cultural transmission. This literature review also contains information from required

[5] Key words were: "schools + indigenous culture," "corporations + indigenous culture," "public education + alaskan natives," "public education + cultural preservation," "businesses + cultural preservation," "public education + maori," and "public education + sami".

readings in UAF Rural Development courses and research suggested by UAF professors and research librarians. Thus, this section focuses on developing inclusive worldview of currently accepted methodologies for indigenous cultural transmission and why indigenous cultural transmission is necessary.

2.2 Indigenous Languages

A lack of federal recognition of indigenous/ethnic minority rights contributes to a "troubling lack of awareness" (Popjanevski, 2006, p. 8) of self-determination, anti-discrimination, and civil policies (Popjanevski, 2006). It also can contribute to an increase in discriminatory policies that promote state languages, reducing the opportunities for indigenous peoples to use their languages (Barnhardt, 2001; Popjanevski, 2006). Fettes and Norton (2000) argue that the best indicator of a federal government's commitment to enshrining indigenous inherent rights comes from its policies on indigenous languages. A leading example, the New Zealand Government adopted the Māori Language Act in 1987 (amended in 1991). The act established Māori as an official New Zealand language and created a language commission dedicated to fostering and advocating for Māori use in everyday life (Māori Language Commission, n.d.).

An interesting comparison to the New Zealand Government's active protection and advocacy of Māori, the Republic of Kenya has yet to provide federal recognition of its indigenous languages. The two official languages, English and Kiswahili, dominate the public sector and the over 40 indigenous languages continue to be used only in limited academic settings (up to grade three), in daily interactions and rural settings.

Obiero (2008) and Orao (2009) describe the government's attempts to revitalize one indigenous language and support limited indigenous language curricula in public schools; however a lack of community support and funding contributed to these programs eventual collapse. Obiero (2008) suggests that the community's disinterest in continuing indigenous language programs resulted from a fear of isolation and inability to participate in the public sector (Obiero, 2008). Gerber (2007) suggests a similar rationale for Azerbaijani indigenous/ethnic communities' disinterest in pursuing indigenous/ethnic language programs. In Azerbaijan, where Azerbaijani and Russian dominate the public sector, individuals who cannot speak fluent Azerbaijani are often isolated and unable to obtain employment or education (personal communication, 2010, November). Clearly, protecting indigenous languages constitutes the first step a government must take in protecting the indigenous inherent right of participating in economic and social development.

2.3 Daily Interaction

Valaskakis (2000) states that the relationship between indigenous ways of life, language, culture, and sense of self cannot simply be taught in a classroom, but must be promoted through other mediums, including media broadcasting. Indigenous peoples located in non-urban and isolated areas tend to have the best indigenous language use (Burnaby, 2007). This may be because language is learned in situation-specific contexts, thus facilitating cultural fluency. Developing an understanding of and fluency in one's language does not come from a book or a grammar lesson, but from daily exposure and at-home interaction (Crawford, 2007; Ilutsik, 2002; Settee, 2008). Indigenous languages

must be learned in-context and through experience. “Radio broadcasts, theatrical performances, art shows, and other special events can also be powerful tools for strengthening a community's cultural and linguistic identity,” (Cantoni, 2007. p. 69) as these venues provide opportunities for group members to acculturate through situation-specific language.

As Settee notes in her 2008 UN policy paper, “there is no one magic formula to support language strategies;” (p. 4) however, economy, media, demography, and social identifiers all contribute to where and when a language is spoken (Crawford, 2007). Orao (2009) supports this argument in his assessment of indigenous language broadcasting in Kenya. In Kenya, market demand for indigenous language broadcasting in rural area has encouraged private enterprises to producing indigenous broadcast programs (Orao, 2009). Although the Kenyan government does not support such ventures policy-wise (Orao, 2009), the needs and wants of the community have provided incentive for private businesses. Advocacy for indigenous language use in public life can prove to be lucrative and economically profitable.

2.4 Indigenous Language Programs in Public Education

"The beginning of culture was language." (Knick, 2010, para. 2) Language provides a medium to share learned experiences and ideas (Elias, 2008; Knick, 2010; Valaskakis, 2000). A group creates its culture by defining itself by the words it uses and its shared experiences, thus allowing the group to engage in cultural transmission through language (Knick, 2010, Valaskakis, 2000). A self-identity is form when group members begin constructing an identity using words and experiences taken from the surrounding

culture. In today's world, where indigenous young people must continually participate in 'cultural negotiation' (see section 2.4), indigenous language programs in public schools and indigenous-oriented media broadcasts can help young people successfully foster an identity that incorporates the multiple cultures in which they interact (Reyhner, 2010, Valaskakis, 2000).

If indigenous language programs are to assist indigenous youth in identity formation, culturally relevant education curricula must be utilized. When Western education systems engage in second language education, the focus remains heavily on grammar and skill development, ignoring oral and cultural fluency (Cantoni, 2007; Hérbert, 2000; Ilutsik, 2002). Simply learning a translation does not provide the word context or meaning. Young people do not learn how to use a word or the experiences and information contained described by the word. This form of education does not engage in cultural transmission and cannot facilitate cultural fluency.

To develop cultural competency in a language, a 'holistic' approach must be assumed (Cantoni, 2007; Hérbert, 2000; Ilutsik, 2002; Valaskakis, 2000). Hill (2004) states that finding a culturally appropriate method to teach language and transmit knowledge is "a problem many indigenous peoples face in the modern context" (p. 1). Hill (2004) goes on to suggest that language learning happens best when education systems incorporate of community Elders, use of languages in situation-specific contexts, and participate in rituals and customs. To best facilitate this form of culturally relevant education, teachers must receive culturally relevant training that demonstrates best practices. In the revised 2007 policy paper, *Stabilizing Indigenous Languages*,

researchers acknowledge that a failure to train and prepare teachers for teaching indigenous languages causes frustration and poorly prepared teachers (Cantoni, p. 187). By developing culturally relevant training and teaching models that incorporate best practices, teachers will receive the tools necessary to successfully incorporate culturally relevant curricula into their teaching styles (Barnhardt & Kawagley, 2005). "Ideally the goal of education is to gain knowledge and to develop the skills, the confidence and motivation to become participating members of a particular culture or society." (MacLean, n.d.) Culturally relevant education focuses on the student as a complex being and speaks to their need for assistance in cultural negotiation.

People do not operate in a vacuum or at a standstill. They are constantly engaging in cultural negotiation or the process of adapting, integrating and constructing a relevant cultural identity (Hérbert, 2000; LaFrance, 2000; Stairs, 1994; Thaman, 2000). Identity describes the characteristics a person uses to define him or herself. Self-identity is the how a person describes their individual characteristics within a social context, a piece of which is cultural identity. Culture is highly influential in how person develops a self-identity. Furthermore, schools play a major role in cultural identity formation through facilitating cultural negotiation (Kassam, 2009; Native Education Association of the U.S., 2010; LaFrance, 2000). They "are critical sites for and agents of negotiation among cultures in contact;" (Stairs, 1994, p. 155) however, mainstream schools often fail to meet the needs of minority students. By not providing instruction that facilitates successful cultural negotiation, public schools fail their minority populations both in and outside of the classroom.

A strong relationship exists between cultural survival and the integration of culturally relevant curricula (Kassam, 2009). LaFrance (2000) describes the struggle that exists to "protect, preserve, and pass on the spirit" (p.101-102) of one's culture within Western education systems. For many Aboriginal youth, past assimilation practices in indigenous communities continue to contribute to a distrust and suspicion of public schools that do not incorporate culturally relevant curricula (Abele, Dittburner, & Graham, 2000). In Canada, non-graduation rates for on and off-reserves Aboriginal students are almost double that of their non-Aboriginal counterparts (Gilmore, 2010; Mendelson, 2008). Dropout rates among American Indians and Alaska Natives continue to surpass most other ethnic minority groups in the U.S. (ISER-UAA, 2004b; Reyhner, 2006). In New Zealand, another Western country with a significant indigenous population, the Ministry of Education's educational statistics Web site states that Māori students are more likely to cease attending school and/ or apply for early leaving exemptions (Education Counts, 2010). Clearly, the current education systems are failing to meet the needs of indigenous students.

If a mainstream culture does not incorporate and give value to indigenous languages, indigenous youth may experience an identity crisis (Elias, 2008). In the cases where mainstream language takes precedent, indigenous youth will suppress the values and customs of the subordinate indigenous language and eventually assume a mainstream identity (Elias, 2008). When considering current indigenous dropout rates from public education programs, it is reasonable to suggest that indigenous youth are experiencing a

crisis of identity, which contributes to poor academic performance (ISER-UAA, 2004b; MacLean, n.d.; Mendelson, 2008).

Cultural fluency in their native language helps indigenous young people incorporate cultural and social values that encourage the development of a positive self image and self-esteem (Hérbert, 2000; Leavitt, 1995; MacLean, n.d.; Stiegelbauer, 1996). Teachers and schools report positive effects of bilingual programs that use culturally relevant education curricula (Reyhner, 2010). Creese (2009) supplies further evidence, noting that ethnic students in bilingual programs are better equipped linguistically when they received bilingual education. "The potential for students to become academically successful in culturally relevant ways now exists in ways that were unimaginable just thirty years ago." (Barnhardt, 2001, p. 17) By developing and incorporating culturally relevant education curricula into Western education classrooms, we are encouraging successful cultural negotiation and academic success among indigenous students.

Thus, researchers demonstrate that through culturally relevant instruction, there is much potential for indigenous youth and indigenous cultural survival. In November of 1994, a roundtable discussion of the Native American Language Policy Group, recommended the collaboration of community groups, parents, children, tribes, and public education institutions to advocate for continued legislative and federal support of education programs that use cultural relevant frameworks (Cantoni, 2007). The committee acknowledged that for indigenous groups to survive there must be access to modern methodologies, systems, and telecommunications technology, including federal initiatives and grants that support indigenous bilingual programs and protection of

indigenous inherent rights (Cantoni, 2007). Mendelson (2008) also calls for clearer federal policies on regarding Aboriginal education in Canada, stating that the current policy vacuum impedes education improvement efforts.

Yet, how does a country's create culturally relevant education curricula? The next four examples show how different governments interact with their indigenous populations. For a broader world perspective, policies from North America, Africa, and the Middle East were solicited and reviewed. As an example of clear and concise policy, the 2006 cultural policy of Uganda describes an indigenous education policy that advocates for full inclusion and equal access to indigenous languages in the classroom. In the U.S., a partially centralized policy supports creation of culturally relevant education programming, focusing more on flexible financial support and community-based programming. The Government of Canada has completely decentralized its support of Aboriginal education, relying on provincial and territorial governments to interact with school districts, and the Republic of Azerbaijan does not have an indigenous education policy.

A 2006 Uganda National Cultural Policy adopted by Republic of Uganda outlined indigenous cultural needs and established a clear policy regarding culturally relevant indigenous and minority education and inclusion programs. One of the few world countries to have outlined such a clear minority policy, the policy paper clearly states that without inclusion and support of indigenous and ethnic minorities, Uganda may never fully achieve its goals for economic and social development. When considering that more than 70% of the total population claims an ethnic identity (Central Intelligence Agency

[CIA], 2011a) and that the Ugandan constitution recognizes 65 separate indigenous groups, inclusion and support of indigenous and ethnic groups becomes almost mandatory if Uganda hopes to achieve any economic or social goal. (Ministry of Gender, Labour, and Social Development, 2006)

Included in the policy paper are strong arguments for cultural diversity, a vision for the future of an ethnically diverse Uganda, a clear policy framework for implementation, ways to assess the effectiveness of the program, and finally, a vision for Uganda in 2025. Of course, as recent as the policy implementation is, it is difficult to ascertain whether Uganda will achieve its goals by 2025; however, such a clear and well planned policy of cultural inclusion has much more potential when considering the negative effects no policy has had on indigenous groups. (Ministry of Gender, Labour, and Social Development, 2006)

In the U.S., the Obama Administration recently released a document entitled, *A Blueprint for Reform: The Reauthorization of the Elementary and Secondary Education Act* (2010). On page 22 of the document is a brief outline regarding Indian, Native Hawaiian, and Alaska Native education. The proposal calls for flexible grant support, immersion programs, language restoration programs, and tribal specific standards and assessments. Included are requirements for partnerships and collaborative efforts with parents, tribal organizations, nonprofit organizations, community-based organizations, and education institutions. This short section does little in providing a clear and concise federal education policy that recognizes the unique needs of Alaska Native education (NCLB, 2002).

The Canadian federal government takes a different approach and instead has focused on empowering the Indian and Northern Affairs Canada (INAC) department to sign individual Aboriginal education and language agreements with the different provincial and territorial governments (INAC, 2010, March) in lieu of a national Aboriginal education or language policy. The province of British Columbia provides an excellent example as it signed its agreement with INAC in 2006 and has since used this agreement to establish individual educational 'enhancement' agreements with individual school districts and the local Aboriginal communities (INAC, 2006, December; Indigenous Peoples Issues and Resources, 2010, November). Other provinces and territories are following suit and in some cases non-governmental organizations participate heavily in creating indigenous educational frameworks (First Nations Education Steering Committee, 2011; Council of Yukon First Nations, n.d.; First Nations, Métis, and Inuit Education Partnership Council, 2011).

In Azerbaijan, no specific indigenous/ethnic education policy exists. Reviewed literature remarks on the current status of indigenous/ethnic groups' education and describes a dearth of actual federal policy (Popjanevski, 2006; Rust, Isaxanti, Abdullayev, Madatova, Grudskaya & Vahdati, 2002). Federal education and cultural policy Web sites describe the federal government's interest in promoting indigenous/ethnic cultural heritage; however, the Azerbaijani government falls short of providing any sort of firm commitment through policy or financial support (Ministry of Culture and Tourism of Azerbaijan Republic, 2007b; Ministry of Education of the Azerbaijan Republic, 2009).

Without a doubt, establishing clear and concise indigenous education policies promotes a nation-wide understanding of the value of indigenous peoples. Government of Uganda has secured the right for indigenous groups to engage in culturally relevant education that will positively impact future economic and social development. The proposals by the U.S. and Canadian governments fail to provide clear policies for culturally relevant education, but do offer avenues for community-based participation in developing education frameworks. The complete lack of policy in Azerbaijan does nothing to guarantee inclusion of culturally relevant education or access to any sort of funding. In these cases, the impact of national policy on cultural relevant education is clear.

2.5 Importance of Cultural and Biological Diversity

As the ecology continues to develop more complex and accurate systems of ascertaining the trends in biological diversity, it becomes clear that the relationship between indigenous knowledge, languages, and ecology is strong (Maffi, 2005; Kassam, 2009). As Kassam (2009) states

> indigenous knowledge provides valuable and detailed insights into the ecosystem such as an understanding of the flora and fauna, climatic changes, and how plants and animals behave and interact with each other and are influenced by climatic or seasonal variations. Indigenous knowledge provides information on harvesting techniques, processing and storage of foods, and nutritional and medicinal value of various plants and animals and their different parts (p. 87).

Kassam (2009) goes on to affirm that although indigenous knowledge shares a similar empirical relationship with the scientific methodology of observation, indigenous knowledge goes beyond science to "convey the depth of knowledge" (p. 87) and the "breadth of relationships" (p. 87) with flora and fauna. When combined with science, indigenous knowledge provides for a much more accurate and whole picture of the world around. (Kassam, 2009)

The preservation and promotion of cultural diversity strengthens and contributes to the worldwide body of knowledge (Barnhardt & Kawagley, 2005; Kassam, 2009; Krauss, 2007; Reyhner, 2007; Settee, 2008). As Krauss (2007) notes, "language diversity includes the knowledge of the world that is embedded in every language, which we cannot afford to lose." (p. 18-19) The lessons contained in this knowledge are of immense value "to "everyone, from educator to scientist." (Barnhardt & Kawagley, 2005 p. 9) The common ground shared by science and indigenous knowledge continues to reshape our understanding of the world (Barnhardt & Kawagley, 2005; Kassam, 2009). By promoting state languages and marginalizing indigenous languages, we face a future of losing multiple perspectives and worldviews (Krauss, 2007; Maffi & Harmon, 2002; Popjanevski, 2006). As described in the introduction, over the next century we face a severe reduction in cultural diversity and an even greater loss of knowledge. Cultural diversity not only exposes us to different worldviews and perspectives, but it opens us up to alternative approaches and unexplored answers. Its benefit is only limited by how much we limit its inclusion into our daily lives.

2.6 Research Questions

This review of literature produced insight into methods of indigenous cultural transmission and why cultural diversity is valued. Literature indicated that the advancement of indigenous knowledge and cultures through daily interaction in the home, school, and in media, as well as culturally relevant education programs promotes cultural and oral language fluency, cultural negotiation, and culture transmission. It is essential that the transmission of indigenous knowledge happens in the indigenous language, as there is an inseparable relationship between culture and language. Finally, literature shows a strong connection between biological diversity, cultural diversity and indigenous cultures, arguing that biological and cultural stamina and perseverance comes from diversity.

Reviewed literature provided examples on how federal governments support indigenous cultural transmission; however, this literature did not assess how federal recognition of self-determination impacts indigenous cultural transmission. Furthermore, reviewed literature continually stated the importance of government policy support. Therefore, this multiple-case analysis will focus on comparing and contrasting the impact federal indigenous self-determination recognition has had on producing subsequent federal, state, and provincial policies that support indigenous cultural transmission in Alaska and Canada. In contrast, this paper will assess the impact a lack of self-determination recognition has had on federal and regional policy support of indigenous cultural transmission in Azerbaijan.

These three countries illustrate three different ways federal governments interact with indigenous populations. In Alaska, federal policies come from a strong central source and engage primarily with Alaska Natives through federal and state agencies. In Canada, the federal government has decentralized Aboriginal policy formation and different provincial and territorial governments engage with Aboriginal peoples on and off-reserves. In Azerbaijan, indigenous/ethnic groups operate with little to no direct policy directive from the federal government and have yet to receive formal recognition by the Azerbaijani government. By assessing these three separate federal responses to indigenous self-determination and cultural transmission, a more thorough understanding of how federal recognition of self-determination impact indigenous peoples develops. Key research questions to be answered are:

1. After U.S. and Canadian federal legislation recognizing indigenous self-determination, what additional policies were adopted to support and promote indigenous cultural transmission through language education programs and knowledge sharing at public education institutions and in media broadcasting?
2. Do additional U.S. and Canadian federal policies increase indigenous language programs at public education institutions?
3. Do additional U.S. and Canadian federal policies increase indigenous peoples and group's access and use of media outlets for broadcasting purposes?
4. What federal policies in Azerbaijan support and promote indigenous/ethnic cultural transmission through language education and knowledge sharing at public education institutions and media broadcasting?

By answering these questions, this paper seeks to demonstrate the following core concepts:

1. Federal recognition of indigenous peoples is essential in establishing policies that promote indigenous cultural revitalization and transmission;
2. Enactment of post self-determination legislation enshrines indigenous inherent rights, including the right to use education institutions and media outlets for language retention and daily interaction; and,
3. Indigenous post self-determination legislation improves indigenous peoples' access to public venues used for cultural transmission.

Please note that this paper in no way seeks to legitimize or placate claims, reparations and/or reconciliations of the history of indigenous cultures in Alaska, Canada, or Azerbaijan.

Chapter 3 Methods

Chapter three describes the multiple-case study analysis undertaken to produce answers to the basic research questions (see section 2.6). This is followed by a discussion of data collection and research framework. The chapter ends with a description of research limitations and biases.

3.1 Introduction

To answer the research questions, a multiple-case analysis was employed. To provide a clear picture of federal and non-federal policies prior to official recognition of indigenous self-determination and how these policies influenced indigenous cultural transmission, historical legislation and peer-written literature was reviewed and is presented at the beginning of each country's chapter (see sections 4.1, 4.2, 5.1, 5.2, 6.2, & 6.3). These are the fundamentals related to the research questions regarding indigenous language and broadcast programs and, therefore, post self-determination government legislation. Legislation, initiatives, and policy papers were reviewed from federal and non-federal branches of government in Alaska, Canada, and Azerbaijan. These documents indicated federal, state, provincial and/or territorial support or non-support for indigenous cultural transmission in public education and/or broadcasting. Reports, surveys, and opinion papers were reviewed from indigenous community groups, researchers, and government task forces, providing statistical and anecdotal data as to the influence of legislation indigenous cultural transmission in public education and/or broadcasting for the three indigenous cultures considered herein.

3.2 Data

As several pieces of U.S., Canadian and Azerbaijani federal legislation contains provisions influencing indigenous peoples the research strategy was to available data. To ascertain whether the legislation constituted a major policy effecting indigenous cultures, the legislation had to be supported by at least one other indigenous policy researcher and/or focus primarily on indigenous peoples. For example the No Child Left Behind Act of 2002 contained specific provisions for American indigenous groups (Title VII) and was identified by Glavinic (2010).

To retrieve relevant policies, a keyword search[6] was conducted. These policies and various other types of available research were then crosschecked by reviewing supportive/relevant reports, surveys and research-commentary papers. Although it is impossible to ensure the reviewed data constitute all major legislation applying to the particular indigenous cultures discussed in this paper, this method attempts to minimize the risks of error and bias. Additionally, all data reviewed were public-use documents. In the few cases where observational data were used, the researcher, who has lived in Alaska and Azerbaijan, did not retain records or documentation. This may have resulted in error or bias; however, as to the unique nature of the researcher's status while residing in Azerbaijan, documentation of data could result in future complications with the

[6] Keywords included variations of 'Alaska Native', 'Native American', and 'American Indian' with the phrases 'education policy', 'education legislation', 'broadcast policy', 'broadcast legislation', 'elementary programs', 'high school programs', and 'university programs'; variations of 'First Nations' and 'Aboriginal peoples Canada' with the phrases 'education policy', 'education legislation', 'broadcast policy', 'broadcast legislation', 'elementary programs', 'high school programs', and 'university programs'; variations of 'Azerbaijani minority groups' and 'Azerbaijani ethnic groups' with the phrases 'education policy', 'education legislation', 'broadcast policy', 'broadcast legislation', 'elementary programs', 'high school programs', and 'university programs'.

researcher's visa and/ or employment in-country. These issues are further addressed in section 3.4.

A review of state, provincial, and territorial indigenous policies provided additional evidence of the impact federal policies have had on indigenous communities in Alaska, Canada, and Azerbaijan. In respect to Alaska and Canada, research produced several non-federal indigenous policies; however, the primary focus of the research strategy was federal policies. Equal consideration was given to supportive and non-supportive non-federal indigenous policies; however, as many of these policies supported indigenous inherent rights, the researcher gave more consideration to opinion commentary critical of non-federal policies. In Azerbaijan, the federal government engages in indigenous/ethnic policy development. Research involving provincial governments did not produce formal documentation of provincial policies, as these policies are informal in nature (personal communication, November, 2010).

Unlike the U.S. and Canada, where federal legislation recognize the indigenous status of Alaska Natives and Canadian Aboriginal peoples, federal or provincial legislation in the Republic of Azerbaijan contains no such recognition (Indian Civil Rights Act, 1968; Constitution Act, 1982). Research texts (Matveeva, 2002; Minahan, 2000) and local knowledge (personal communication, 2010, November) indicates the indigenous status of several Azerbaijani ethnic groups, including Lezgi, Talysh, Avar, Udi, Kryts, Budukhs, Khinalugs, Tats, Kurds, and Tatars. Although a lack of information and destruction of historical records cannot conclusively support indigenous status for each of these groups, this multiple-case analysis provides a discussion of group origins

(section 6.1). Appendixes A, B, and C provide a visual representation of where research subject groups reside in their respective counties.

3.3 Procedure

In analyzing federal and non-federal policies from Alaska, Canada, and Azerbaijan, research followed protocol as stated by Yin (2003) who states "case studies comprise an all-encompassing method" (p. 14) and are best used to "cover contextual conditions [that] deal with entangled situations between phenomenon and context." (p. 13) Thus, this study follows Yin's guidelines of using (1) clear research questions to (2) address propositions that analyze (3) units of analysis and (4) logically link data to propositions and finally (5) interpret findings by way of established criteria. By following these guidelines, this multiple-case analysis established research questions to address the propositions discussed in section 2.6.

However, this analysis does not address the effectiveness of public education language programs and broadcasting on transmitting indigenous culture, which would require more quantitative and/or specific types of qualitative analysis. These types of studies, which analyze the impact of specific federal and non-federal legislation on indigenous cultural transmission, have been conducted but are outside the range of this particular study (David, 2004; Glavinic, 2010; Leibowitz, 1980; Mendelson, 2008; National Association of Friendship Centres, 2007; Popjanevski, 2006; Robertson, 2001; Rust et al., 2002). Rather, this study focuses on the history of policy development and subsequent programs supported and created by these policies.

3.3.1 Significant data. By using the established criteria of the research questions to interpret findings, the following research promotes transparency and encourages cross-referencing. This study focuses on contrasting the federal policies adopted after federal recognition of indigenous self-determination. Thus, by using research questions (see section 2.6), the following provides a framework for analysis.

Table 3.1

Research Framework for Multiple-Case Analysis

	Canada	Canada	Azerbaijan	Azerbaijan
Alaska	No. of pro-indigenous post-federal ed. policies	No. of language programs in public ed. institutions	--	--
Alaska	No. of pro-indigenous post-federal broadcasting policies	No. of indigenous radio/television broadcasts & stations	No. of language programs in public ed. institutions	No. of indigenous radio/television broadcasts & stations
Azerbaijan	No. of pro-indigenous post-federal ed. policies	No. of language programs in public ed. institutions	No. of pro-indigenous ed. policies	No. of pro-indigenous broadcasting policies
Azerbaijan	--	--	No. of pro-indigenous post-federal broadcasting policies	No. of indigenous radio/television broadcasts & stations

3.4 Limitations

This multiple-case analysis focused on major federal policy. Amendments and Presidential Orders were not included in the definition of major policy as the research assumed that amendments only strengthened the original intent of a policy and did not

inherently change the policy's focus. It is possible that because of this omission and the original focus on only major policies, there are policies omitted as a result of researcher error. The lack of empirical data supporting the indigenous status of ethnic minorities in Azerbaijan may cause concern that the study results cannot be generalized; however, the study is not designed to provide empirical data. Rather, this multiple-case analysis contributes to the overall body of knowledge by analyzing how post-self determination federal policies impact on indigenous cultural transmission.

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Higher consideration was given to critiques of non-federal indigenous polices as these assessments often included called for clearer federal policies relating to expression of indigenous inherent rights (Cantoni, 2007; Gerber, 2007; MacLean, n.d.; Mendelson, 2008; Popjanevski, 2006). These calls for action supported the research question; however, they may have resulted in a research bias as the research strategy discovered few critiques supportive of non-federal policies.

This paper does not include research specifically regarding Russian, Armenian, Georgian, and Russian/Georgian Jewish minority populations in Azerbaijan. Although these groups are Azerbaijani ethnic minorities, research data indicated the likelihood of a non-indigenous status among these groups, suggesting many members of these groups migrated to Azerbaijan during the seventy years of Soviet rule. Since the break-up of the USSR, data indicates the possibility of a large exodus of these specific ethnic minority groups, either as a result of discrimination or in search of better economic opportunities, suggesting that these groups maintained ties and relationships to their home countries. Additionally, Azerbaijani public policy regarding Russian and Georgian ethnic groups

provides certain allowances in cultural and language education. Specifically, policy permits young people attending Russian and Georgian sector schools to learn and use these respective languages throughout their educational career in addition to receiving training in Russian and Georgian cultural traditions and history. Recent legislation has reduced these leniencies; however, Russians and Georgians do receive special status that is remarkably different from other Azerbaijani ethnic minority groups (Gerber, 2007; Popjanevski, 2006).

Personal communications and observations about Azerbaijan result from my last two and one-half years of Volunteer service. Through the U.S. Peace Corps, I received intensive language and cultural training prior to beginning my service in one of the more ethnically diverse regions of the country (Zaqatala Rayon İcra Hakimiyyəti, 2010). Interpretations and data analysis for Azerbaijan may have been influenced by personal bias in addition to possibly non-vetted federal data and documentation in Azerbaijan, which is often influenced by government officials. Through observations of public events and personal interactions within the various communities I have traveled to, as well as local individuals, I have included information witnessed and relayed through contacts where applicable. As personal perception colors any person's opinions, a secondary researcher may not come to the same conclusions as myself. Any error or misrepresentation of information resulting from this is entirely mine.

Chapter 4 Alaska

Chapter four summarizes the research findings for the U.S. State of Alaska, addressing the impact of pre and post self-determination education and broadcast policies on Alaska Natives. Specifically, do federal and non-federal policies in Alaska enacted after recognition of self-determination contribute to an increase in Alaska Native language and heritage programs at public education institutions and Alaska Native participation in media broadcasting? Appendix A provides a map of Alaska Native groups.

4.1 Pre-1975 Indigenous Education Policies In Alaska

Beginning in the nineteenth century, the Russian government enacted policies directed at forcing Alaska Native groups to acculturate to a mainstream society. Prior to the U.S. purchase of Alaska, Russian Orthodox missionaries firmly established themselves in southeastern and south-central regions of Alaska, establishing missionary schools for the children of Alaska Natives (Williams, 1996). Although, "Tlingits strongly protested the sale, stating that the Russian government could not sell what it did not own" (Williams, 1996, p. 97) the U.S. purchased Alaska in 1867 through the Treaty of Cession (Williams, 1996). U.S. Christian missionaries began arriving in the late 1880s, along with gold prospectors. Williams (1996) argues that the U.S. Christian missionaries used stronger indoctrination techniques than the previous Russian Orthodox missionaries, using the Civilization Act of 1819 and Organic Act of 1884 as a framework for forced acculturation. Sheldon Jackson, a missionary and first General Agent of Education in Alaska, used the Organic Act (1884) to divide Alaska up into quadrants, giving different

Christian denominations power to establish secular residential schools. (Ray, 1975; Williams, 1996) These schools were far from secular, using assimilation policies to suppress Native languages from being used, prohibiting traditional practices and cultural activities, in addition to using religious doctrine as validation to persuade and indoctrinate Alaska Natives into Christianity (Ray, 1975; Williams, 1996).

Devastation caused by the epidemics in the early 1900s contributed greatly to the inability of Alaska Natives to fight the acculturation effects of Jackson's plan. Entire families and communities were wipe out. The high rate of orphaned children, the loss of village Elders and shamans, and the continued missionary policies prohibiting cultural activities pushed many Alaska Native cultures dangerously close to extinction. (Napoleon, 1996; Williams, 1996)

Over the next 75 years, U.S. federal legislation provided little support of Alaska Native self-determination, local governance, and cultural transmission. Several notable exceptions include the Indian Reorganization Act of 1934, the Johnson O'Malley Act of 1934 (JOM), the Office of Economic Opportunity, and the Bilingual Education Act of 1968. The Indian Reorganization Act of 1934 sought to "strengthen tribal governments" (Robertson, 2001, para. 3) and allow tribal governments to borrow funds and promote their own economic development. JOM (1999) provided supplemental funding for public schools serving American Indian and Alaska Natives (Native Education Association of the U.S., 2010). Amendments in 1958, produced provisions that allowed American Indian and Alaska Native parents input into their child's education (JOM, 1999; Native Education Association of the U.S., 2010).

Established in 1965, through the Economic Opportunity Act (1964), the Office of Economic Opportunity sought to provide a "model for collaboration between the federal government and local Alaska communities." (Barnhardt, 2001, p. 11) This came after activist efforts from the Alaska Native civil rights movement that gained support from the Alaska Native Brotherhood and Inupiat Patriot (Williams, 1996). Fifty years after the agony caused by the epidemics and living with the detrimental effects of the Civilization Act of 1819 and the Organic Act of 1884, the Alaska Native community had "begun to recover "(Williams, 1996, p. 111).

Finally, the Bilingual Education Act of 1968 established a federal framework to address children of limited English proficiency and provided funding for bilingual programs (Barnhardt, 2001). The first federal policy of its kind, the act continued to influence bilingual education policy through several amendments and re-authorizations until 2002 when funding from the program was eliminated (Osorio-O'Dea, 2001).

Throughout the late 1960s and early 1970s, activist efforts led by the American Indian Movement (AIM) and other American Indian rights advocacy groups brought Native issues and self-determination into the public spotlight. After years of federal assimilation policies, in 1971 President Nixon outlined a new policy of Indian self-determination. Over the next few years, Congress would enact 52 pieces of legislation supporting Indian self-determination and eventually enact the Indian Self-Determination and Education Assistance Act. (Public Broadcasting Corporation, 2002)

In 1969, a special senate subcommittee issued a report bringing "national attention to the education situation of American Indian and Alaska Native students."

(Native Education Association of the U.S., 2010) This report eventually led the Indian Education Act of 1972, which "established the Office of Indian Education and the National Advisory on Indian Education" (Office of Elementary and Secondary Education, 2005, para. 6). Most notably, the act provided funding for authorized competitive grants for American Indian and Alaska Native adult and youth education and after amendments in 1974, additional funds for teacher trainings and a fellowship program (National Education Association of the U.S., 2010; Office of Elementary and Secondary Education, 2005, para. 7).

In 1971, the Alaska Native community won a hard-fought battle for aboriginal land claims. The Alaska Native Claims Settlement Act (ANCSA) of 1971 was a pioneering piece of legislation that settled the issue of aboriginal title in Alaska and established 13 tribal corporations as a vehicle to receive the settlement. ANCSA (1971) divided Alaska into 12 geographic regions and provided funds to establish 12 regional tribal corporations. A thirteenth tribal organization was created to represent Alaska Natives no longer residing in Alaska. Figure four provides a visual of the boundaries of twelve of these corporations (see Appendix A). Albeit not a perfect piece of legislation, ANCSA (1971) legally settled aboriginal land claims in Alaska and encourage rural economic development.

Although the main intent of the 13 regional tribal corporations was economic development, several corporations did establish or assist in developing non-profit regional corporations, health consortiums, and other social development/community-based corporations. Regional non-profits focused on protecting and revitalizing Alaska

Native ways of life, while health consortiums provided health care and preventative services for Alaska Natives[7]. Today, regional non-profits engage in such activities as language revitalization programs, sponsorship and creation of Native dance groups, documentation indigenous knowledge, natural resource management and supporting tribal governments. (Tlingit & Haida Technical Assistance, 2005)

Adopted into law in 1974, the Native American Programs Act (NAPA) became Title VIII of the Economic Opportunity Act (1964). The act sought "to promote the goal of social and economic self-sufficiency for American Indians, Alaska Natives, and Native Hawaiians" (Federal Register, 1996, para. 2) by establishing the Administration for Native Americans (ANA) a program administered by the U.S. Department of Health and Social Services (U.S. Department of Health and Human Services, n.d.; Federal Register, 1996). The initial goals of NAPA focused heavily on economic stability and growth of American indigenous groups; however, later amendments and revisions to the act would significantly alter these focuses (U.S. Department of Health and Human Services, n.d.).

4.2 Post-1975 Indigenous Education Policies In Alaska

Approved on January 4, 1975, the Indian Self-Determination and Education Assistance Act (P.L. 93-638) recognized the obligation the U.S. Government had in promoting and preserving United States' indigenous cultures. Additionally, the Indian Self-Determination Act, as it came to be known, recognized the importance of parental and community control in indigenous education. P.L. 93-638 (2000) also provided access to funds for "the development of strong and stable tribal governments, capable of

[7] In some cases, these health consortiums served Alaska residents as well.

administering quality programs and developing the economies of their respective communities." (§ 450a) The act also provided education assistance to "school districts, State education agencies, and Indian tribes, institutions, and organizations." (P.L. 93-638, 2000, § 458b)

On the heels of P.L. 93-638 (2000), in 1976, Alaska Natives won a major court case. Tobeluk v. Lind, commonly referred to as the Molly Hootch case, gave every Alaskan community, which met specific population requirements, the opportunity to establish public education facilities in their communities for high school-aged youth (Barnhardt, 2001). Tobeluk's triumph in the case reversed a century of state and federal authorities removing Alaska Native young people from their home communities and played a significant role in decentralizing Alaskan education policy and curriculum creation (Barnhardt, 2001).

Subsequent federal legislation came on October 30, 1990 when the U.S. Government adopted the Native American Languages Act (1992). Amended in 1992, section 104 of NALA (1992) recognizes the inherent rights of American Indians and Alaska Natives to "preserve, protect, and promote . . . the use, practice, and develop[ment]" (p. 3) of American indigenous languages and the importance of language in cultural preservation and transmission. Language in NALA (1992) further acknowledges that

> a lack of clear, comprehensive, and consistent Federal policy on treatment of Native American languages...often resulted in acts of suppression and extermination of Native American languages and cultures (p. 1),

which supports the argument that federal policies are critical in supporting indigenous inherent rights. NALA (1992) encouraged exceptions to indigenous language teachers' certification requirement exceptions in order for states and territorial governments to hire qualified indigenous language speakers. This provision acknowledged the importance of educational programs working with indigenous communities to developing culturally relevant educational programs. NALA (1992) also encouraged all public educational institutions to promote American indigenous language programs in their curriculum.

Adopted in 1994, the Alaska Native Educational Equity, Support, and Assistance Act (1994) sought to recognize the unique needs of Alaska Native students and provide direction and assistance to existing programs and agencies (Native Education Association of the U.S., 2010). The Act encouraged participation from local, state, and federal agencies, as well as parental and community participation in developing Alaska Native education programs. Re-authorized by Part C of the No Child Left Behind Act of 2001, congressional findings acknowledged that to ensure the success of Alaska Native students, special provisions must be provided to ensure preservation of culture (U.S. Department of Education, 2004a).

In 1995, the State of Alaska began to develop an Alaska Native education policy in congruence with the policies of the Native American Languages Act (1992). An affiliate of the University of Alaska Fairbanks, the Alaska Rural Systemic Initiative (AKRSI) created the Alaska Native Knowledge Network (ANKN), a service that sought to reach an audience well beyond the borders of the university system through the World Wide Web. Initially tasked with developing systematic procedures on documenting

Alaska indigenous knowledge, ANKN currently depends on Alaska Native Elders for traditional knowledge, which it then shares with Alaskan schools to promote indigenous knowledge curricula and assist in developing "cultural frameworks for curriculum." (American Anthropological Association [AAA], 2006, para. 3)

Unfortunately, in 1998, the State of Alaska received a rather poor grade regarding its support of Alaska Native education. In a report from the Education Task Force on Alaska Native education, Task Force members provided a bleak account of the Alaskan public education system's failure to prepare Alaska Native students for future aspirations (UAA-ISER, 2004a). The Task Force described the failure of the education system to address the unique needs of Alaska Native students and indicated that without the support and inclusion of their parents and community, students were more likely to fail to meet the [government's] traditional measurements of success. The report continued by addressing how the Alaska public education system could meet the needs of Alaska Native youth. These suggestions included "designing model curricula and alternative delivery modes that prepare Native students to function in Western society while acquiring a clearer understanding of their cultural heritage and traditional life-ways." (UAA-ISER, 2004a) Succinctly, Alaska's schools needed to continue to develop programs and curricula that supported Alaska Native cultural transmission in classroom. The report concluded with a call for federally funded programs to include Alaska Native culture, knowledge, and language in the classroom, these services being provided and taught by knowledgeable and respected Alaska Native community members. Task Force

members noted the importance of public schools and policymakers hailing from the school's local community and called for continued decentralization of Alaskan education.

One response to Task Force members' recommendations was the AKRSI Initiative. Initiated in 2000, AKRSI sought to develop cultural appropriate curricula for public education institutions (Larson, 1996). Table 4.1 describes the eleven phases of AKRSI (AAA, 2006).

Table 4.1

Phases of Alaska Rural Systemic Initiative

Regional Initiative/Year	2000-01	2001-02	2002-03	2003-04	2004-05	Initiative Emphasis
Native Ways of Knowing/ Teaching	Yup'ik Region	Inupiaq Region	Atha-bascan Region	Aleut/ Alutiiq Region	South-east Region	Parent Involvement
Culturally Aligned Curriculum	Southeast Region	Yup'ik Region	Inupiaq Region	Atha-bascan Region	Aleut/ Alutiiq Region	Cultural Standards
Indigenous Science Knowledge	Aleut/ Alutiiq Region	South-east Region	Yup'ik Region	Inupiaq Region	Atha-bascan Region	Cultural Atlas
Elders and Cultural Camps	Atha-bascan Region	Aleut/ Alutiiq Region	South-east Region	Yup'ik Region	Inupiaq Region	Academy of Elders
Village Science Applications/ Careers	Inupiaq Region	Atha-bascan Region	Aleut/ Alutiiq Region	South-east Region	Yup'ik Region	ANSES Camps/Fair

As the graph indicates, implementation for each initiative was region specific and built upon the first phase of AKRSI, which was incorporation of traditional knowledge into everyday life. The graph describes how the second phase of AKRSI focused on sustaining traditional knowledge inclusion by encouraging parental involvement,

culturally relevant curricula development, inclusion of Elders, traditional knowledge and science, and finally future career opportunities. Using local resources, AKRSI was able to promote and assist in decentralized rural school curricula and respect for the cultural diversity of Alaska. AKRSI's eleven separate initiatives constitute the foundation of AKRSI's culturally relevant education reform strategy. These initiatives provided crucial support to Alaskan indigenous knowledge preservation.

Along with AKRSI indigenous knowledge preservation efforts, Alaskool.org, a Web site created and maintained by ISER-UAA, provides an exhaustive list of indigenous bilingual public education programs and Alaska Native language resources (Argetsinger, 2008). Fifteen programs, many in rural Alaska, focus on indigenous language revitalization and education. Table 4.2 provides an overview of these programs, their respective dates of inception, and the length of each language program. Please note that after the inception of several institutions, incorporation or restructuring resulted in an alternative inception date, as indicated in "Date of Inception" category.

Table 4.2

Alaska Native Languages Education Programs

Institution	Type of institution	Date of Inception	Course Length[a]
Ayaprun Elitnarviat	Public Immersion Program (K-6)	1994-1995 (Initial program ran from 1970-1973)	Immersion (K-1), 75% (3), 50% (4-6)
Chevak Elementary School	Public Immersion Program (K)	2006	Immersion 50%
Chuckchi College	Public college	1971-1987	Semester-length
Chugachmiut Anchorage	Implemented at local public schools	Unknown	45 minutes daily
Dena'ina Language Institute	Public immersion program	2003	3-week
Hooper Bay Elementary School	Public Immersion Program (K-3)	2002	Immersion (3-English introduction)
Illisagvik College	Public college	1986-2006	Semester-length
Lower Kuskokwim School District (Yup'ik First Language)	Public (13 schools) (K-3)	2000	Immersion (Increasing English each grade level)
Lower Kuskokwim School District (Yup'ik (or Cup'ig) One-Way Immersion program)	Public (2 villages) (K-3)	2000	Immersion (Decreasing English each grade level)
Lower Kuskokwim School District (Yup'ik Two-Way Immersion program)	Public (5 villages)	2000	90% (Increasing English each grade level)
Nikaitchuat Ilisagvait	Public immersion program	1998	Unknown
North Slope Borough School District	Public	1972	Immersion, 30-90 minutes (daily), 80 minutes (alternating days), elective courses (secondary)
Nuniwarmiut School	Public Immersion Program (K-3)	1984	Immersion
UAF Kuskokwim Campus	Public University		Semester-length
Ya De Da Ah School	Private Immersion (K-9)	Unknown	2 hours daily
Yukon Koyokuk School District Fairbanks	Public (K-4)	2003	½-hour daily

[a]Percentages express amount of time class is spent in that Native language.

The University of Alaska Fairbanks (UAF) Center for Cross-Cultural Studies (the Center) also continues to provide a vital contribution to the preservation and promotion of Alaskan indigenous cultures. Established in 1971, the then-named Center of Northern Educational Research began as a Ford Foundation venture. In 1977, UAF assumed responsibility for the program, fully funding the program and "merging it with the Cross-Cultural Education Development Program to form the Center for Cross-Cultural Studies." (http://www.uaf.edu/cxcs/) Through cooperation and collaboration with the Alaska Native community, Alaska's school system, and government agencies, the Center set its research agenda to maximize its contribution to indigenous peoples of Alaska. Additionally, the Center collaborated with different state, national and international organizations to promote Arctic issues and the overall well-being of indigenous people throughout the world (UAF, 2011a) Recently, the Center introduced an indigenous studies PhD program tasked with the mission of "drawing and building upon the academic and research capabilities at UAF to offer an integrated course of advanced graduate study that addresses long-standing issues of concern to the state, the nation and the world." (UAF, 2011a)

UAF also operates the Alaska Native Language Center (ANLC), which endeavors to "document, cultivate, and promote Alaska Native languages." Preceding the U.S. Government's recognition of American Indian and Alaska Native self-determination and inherent rights, the Alaska State Legislature established the ANLC in 1972. Since its inception, ANLC has published research papers and Alaska Native language materials, promoting bilingual education. Working with social scientists, ANLC advocates for

Alaska Native languages and "provides consulting and training services to teachers, school districts, and state agencies." ANLC also participates in the UAF Alaska Native Language program, which offers bachelor and associate degrees in Yup'ik, Yup'ik Eskimo, and Inupiaq, along with certificates in Native language education. (UAF, 2011b)

As Alaskan schools and universities continue to incorporate Alaska Native language revitalization programs and culturally relevant curricula into its their educational frameworks, it is important to discuss the recent changes at a federal level. In 2006, H.R. 4766 or the Esther Martinez Native American Languages Preservation Act "amended the Native American Programs Act of 1974" (Indigenous Peoples Issues & Resources, January 23, 2010, para. 3) providing education grants for American Indian and Alaska Native language preservation and revitalization programs. This act encouraged schools to educate all students about American Indian and Alaska Native groups, which ANKN supports and has stated in its publication, "Alaska Standards for Culturally Responsive Schools." (ANKN, 2006) A resource guide for voluntary use, the Alaska Standards for Culturally Responsive Schools provides a framework for students, teachers, and administrations to acknowledge the world in addition to recognizing the unique history and contribution of Alaska Natives (ANKN, 2006). For fiscal 2011, ANA expects to award eight three-year Ester Martinez Initiative grants (Administration for Native Americans, 2011).

Updated federal education policies include the 2010 Title VII of No Child Left Behind (NCLB), which strengthens the U.S.'s commitment "to work with local educational agencies, Indian tribes and organizations, postsecondary institutions, and

other entities" (U.S. Department of Education, 2004b, para. 2) and promote equal access to culturally relevant and quality education. The legislation authorizes direct assistance to programs that foster academic readiness and promote research assistance. Proposed revisions to Title VII of the NCLB directly continue to improve upon the 2001 re-authorizations and focus on reaching out to tribal governments and organizations "to improve educational outcomes for American Indian and Alaska Native students." (U.S. Department of Education, 2010, para. 3) Through the reinstatement of the Elementary and Secondary Education Act (ESEA) and a memorandum on Tribal Consultation, the Obama Administration focuses on supporting the rights of American Indians, Native Hawaiians, and Alaska Natives in directing the education of U.S. indigenous youth. Formula and competitive grants for

> states, districts, Indian tribes, Indian institutions of higher education; Indian, Native Hawaiian, and Alaska Native educational and community-based organizations; and nonprofit organizations, agencies, and institutions (U.S. Department of Education, 2010, March, p. 22)

would provide for and assist in indigenous education and cultural transmission (U.S. Department of Education, n.d.).

Even though the original wording of NCLB acknowledged the unique needs of American indigenous youth, the act itself eliminated funding for bilingual education and restricted accepted qualifications for public school teachers. Previous to NCLB, the Bilingual Education Act of 1968 provided funding for bilingual education; however, with the elimination of such funding by the NCLB, bilingual programs for all indigenous and

ethnic groups greatly suffered in Alaska (Glavinic, 2010; Leibowitz, 1980). Provisions in NCLB created a situation where Alaskan rural schools struggled to recruit and hire highly qualified teachers. Although, the federal government implemented several stopgap programs to address the lack of qualified teachers in rural areas, few of the measures were meant for long-term implementation. In *Neglected Responsibilities: America's Failure to Support Native Alaskan Students*, Glavinic (2010) states the essential that Alaska advocates for modification to current federal legislation to ensure a more realistic bilingual education option for rural communities. Proposed modifications by the Obama Administration speak directly to these issues. (Glavinic, 2010)

4.3 Pre-1975 Indigenous Broadcast Policies In Alaska

In the early 1920s, America's relationship with radio broadcasting began. Unfortunately, decades passed before American indigenous groups received formal recognition from the U.S. government, which extended provisions to allow for increased participation in local community development efforts. In *Signals in the Air: Native Broadcasting in America*, Keith (1995) details the beginnings of American indigenous group participation in public broadcasting, indicating the Economic Opportunity Act of 1965 provided a opportunity for tribal groups to engage in their economic and social development. In 1971, as movements for self-determination gained speed, construction of indigenous-owned radio began. The Native American Public Broadcasting Consortium, today knows as Native American Public Telecommunications (NAPT), became the first indigenous broadcast organization to receive funds from Congress's Corporation for

Public Broadcasting (CPB); and, in the early 1980s, NAPT began producing American Indians and Alaska Natives-focused satellite radio broadcasts (NAPT, 2006).

Prior to the establishment of NAPT, non-indigenous controlled radio stations did air indigenous-centered programs, as early as the 1920s. Although these programs were multilingual, they often aired early in the morning and promoted non-indigenous customs and in some cases, Christian-centered ideology. Additionally, research indicates that broadcasts were limited in their coverage, reaching only western states. (Keith, 1995)

Broadcasting in Alaska developed slightly earlier with the passing of Alaska Statute § 44.21.290 in 1970, creating the Alaska Educational Broadcasting Commission (AEBC). In Daley and James's (2004) book, *Cultural Politics and Mass Media*, the authors describe the pivotal role the Commission played "in the development of community television in Alaska." (p. 169) One of the Commission's first projects included working with Bethel community leaders in developing their own television station KYUK-TV. Programming at KYUK-TV included "a mix of local and national programming, including programs in both Yup'ik and English" (Daley & James, 2004, p. 149) and by 1974, KYUK was producing Native-focused radio programs and contributing to Native-focused newsprint.

4.4 Post-1975 Indigenous Broadcast Policies In Alaska

The Alaska State Legislature and AEBC took active roles in establishing and promoting local television stations and local television programming after the 1970 enactment of AEBC. The LEARN/Alaska satellite television channel and the Rural Alaska Television Network (RATNET), followed specific guidelines to ensure Alaska

Native groups were able to produce programming in Native languages; however, in 1995, federal funding for RATNET was reduced. This resulted in a restructuring of Alaska's public broadcasting system. At the end of the restructure, only one public media conglomerate remained standing, AlaskaOne. A "statewide public television network," (KUAC FM/TV, 2011, para. 1) AlaskaOne currently provides cable service to residents outside the south-central region of Alaska (KUAC FM/TV, 2011). After the reconfiguration, KYUK-TV's local control over television programming was greatly reduced (Daley & James, 2004); however, according to the KYUK-TV's Web site, in 2009, KYUK-TV established a more locally oriented radio station and currently airs weekly and daily news programs in Yup'ik (KYUK-TV, n.d.).

In 1995, ANCSA (1971) created Cook Inlet Regional, Inc. played an instrumental role in founding the Koahnic Broadcast Corporation, which operates "the first urban Native radio station" (Koahnic Broadcast Corporation, 2006; Stricker, 2002). KNBA 90.3 FM began broadcasting tribal, local, and national programs to residents of Anchorage, Alaska. Owned by Koahnic Broadcast Corporation, KNBA 90.3 FM currently airs several Koahnic Broadcast Corporation programs, including National Native News, "a regular, timely, and balanced source of news about Native issues," Native America Calling, " a live call-in program linking public radio stations, the Internet and listeners together in a thought-provoking national conversation about issues specific to Native communities...in the United States and in Canada," and Earthsongs, which "gives Public Radio and Net listeners the chance to explore the Native influences that help shape and define contemporary American music." Still operating today out of Anchorage, Alaska,

Koahnic Broadcasting Company boasts over 80 Alaskan station affiliates, which air their Native-focused programming all over the state of Alaska. A non-profit public entity, funding for Koahnic Broadcasting Company programs comes from private donations and the CPB. (Koahnic Broadcast Corporation, 2003-2010)

Created by Congress in 1968, CPB "promotes the growth and development of public media in communities throughout America." (CPB, n.d.) A private non-profit, CPB specifically focuses on encouraging public radio to produce and promote "the nation's cultural diversity." (CPB, n.d.) Through awarding funds to specific diversity programs and projects and the National Minority Consortia, CPB supports and promotes American Indian and Alaska Native-focused radio programming (CPB, n.d.). This is evident by Consortia members Native Public Media and NAPT, which have leading roles in producing and promoting Alaska Native-focused media (Native Public Media, n.d.; NAPT, n.d.).

Recent federal regulation has re-affirmed the federal government's commitment to supporting Alaska Native and American Indian media promotion. In 2010, the Federal Communications Commission (FCC) released a 2010 Order to Promote Native American Radio and Streamline Broadcasting Radio Assignment and Allotment Procedures. The order establishes a 'tribal priority' or tribal preference for American Indian and Alaska Native tribes applying for an AM or FM radio station license. By providing this preference, the FCC supports and promotes American Indian and Alaska Native access to culturally relevant local radio programming. (Native Public Media, n.d.b).

Today, Alaska has over eighty radio station affiliations, fourteen Alaska Native-owned stations, and one Alaska Native-owned television station that includes and promotes Native news and indigenous language programs (Koahnic Broadcast Corporation, 2006). KYUK airs weekly 3 ½-hour Yup'ik language programs and daily hour-long news programs in Yup'ik (KYUK, n.d.). In Barrow, KBRW AM promotes an Inupiaq word of the day and daily Inupiaq news programs (Silakkuagvik Communications Inc., 2010). KNOM in Nome airs regional music and community profiles featuring interviews with regional Elders (KNOM Radio Mission, Inc., 2011) and KOTZ in Kotzebue offers weekly hour-long Inupiaq broadcasts (KOTZ, n.d.). Clearly, federal policy support continues to support and encourage Alaska Native access to indigenous broadcast programming.

4.5 Summary

Section 4.1 describes how the first U.S. federal polices affecting Alaska Natives advanced assimilation practices through educational institutions and economic development. The Bilingual Act of 1968 signaled a change in policy by allowing and fostering bilingual education programs in public schools. In 1970, the Alaska State Legislature created AEBC, which supported development of regional and local media broadcast stations. After ANCSA (1971) settled aboriginal land claims, the Indian Self-Determination Act (1975) recognized the inherent right American indigenous groups have in determining their own education, social, and economic development. Victory in the Molly Hootch case (1976) and the passage of NALA (1990) decentralized rural education and provided avenues for the inclusion of American Indian and Alaska Native

languages in schools. Alaska Native media broadcasting received a boost in 1995 with the creation of Koahnic Broadcast Corporation and again in 2010 with an FCC order establishing tribal priority. In 2001, NCLB (2002) acknowledged the unique needs of Alaska Native students and proposed revisions to NCLB seeked to strengthen federal support of cultural relevant education curricula in Alaskan schools.

Clearly, subsequent federal and non-federal policies adopted after the Indian Self-Determination Act (1975) continue to support and increase Alaska Native self-determination in language education and media broadcasting. Koahnic Broadcast Corporation airs its programs on over 80 radio station affiliates and 14 Alaska Native-owned radio stations while local Alaska radio stations and KYUK-TV continues to produce cultural relevant programming. Fifteen Alaska Native language programs provide language instruction for elementary, secondary, and post-secondary students. Many of these changes in the Alaska Native education and media broadcast landscapes occurred after the Indian Self-Determination At (1975), a policy that acknowledged American indigenous inherent rights and enshrined them in federal legislation.

Chapter 5 Canada

Chapter five summarizes research findings for the Canada, addressing the impact of pre and post self-determination education and broadcast policies on the Aboriginal peoples of Canada. The relevant research question for this chapter is do federal and non-federal policies enacted after recognition of Aboriginal self-determination contribute to an increase in Aboriginal language and heritage programs at public education institutions and media broadcasting? Appendix B provides a map of Canadian Aboriginal groups.

5.1 Pre-1982 Indigenous Education Policies In Canada

Historical indigenous assimilation policies in Canada are unsurprisingly similar to those of Alaska. In the early 1800s, Christian missionaries began establishing day or mission schools, using different techniques to encourage abandonment of indigenous cultural practices, religion and language (Barnhardt, 2001). Many Aboriginal peoples resisted such techniques and missionaries began to advocate for "the only effective method of Christianizing and civilizing." (Archibald, 1995, p. 292) This resulted in the removal of Aboriginal youth from their communities and especially the Elders, which began the era of residential schools. Federally supported residential schools forced Aboriginal youth to stop speaking their language and adopt Western practices (Archibald, 1995; Battiste, 1995). Assimilation policies continued with the 1951 revisions to the Indian Act of 1876 (1985) re-authorized the Government of Canada to create policy and legislate in relation to Aboriginal peoples, Aboriginal lands, and Aboriginal education. Today, many sections of the Indian Act (1985) remain in effect; however, there are

several portions of the overall act that have been superseded by recent treaties and agreements (Mendelson, 2008).

In the early 1960s, amid worldwide civil rights political activism, an increase in the number of Aboriginal political advocacy groups helped bring attention to Aboriginal demands for self-determination and inherent rights protection. The *White Paper*, introduced in 1969, proposed the final step in the Aboriginal assimilation process, demanding for total removal of Aboriginal indigenous status and rejection of Aboriginal land claims. Aboriginal political advocacy groups responded by writing the *Red Paper* and *Indian Control Over Indian Education*. These policy papers demanded control over Aboriginal education be transferred to Aboriginal communities and argued for Aboriginal parents to participate and collaborate with regional and federal governments regarding Aboriginal education (Abele et al., 2000; Battiste, 1995). A subsequent change in national policy toward Aboriginal education occurred in which the Canadian federal government began to encourage parental and community participation in curricula development and over the next fifteen years, residential schools closed and local control over Aboriginal education was assumed (Battiste, 1995). (Abele, et al., 2000)

Although federal acceptance of *Indian Control Over Indian Education* recognized a need for change in Aboriginal education, subsequent legislation did little to support a complete policy change. The Official Languages Act (Regulations and Statutes of Canada, 1988, c.31, 4th Supp.), adopted in 1969, marked a shift away from Aboriginal cultural transmission support and established a bilingual policy of support for English and French within the Canadian public sector. Revised in 1988 to mirror the 1982

constitutional changes and Charter for Rights and Freedoms, the current Official Languages Act includes support for Aboriginal languages; however, a comprehensive federal policy regarding Aboriginal languages does not exist. (Burnaby, 2011; Fettes & Norton, 2000)

Established in 1970, the Indian and Northern Affairs Canada (INAC) federal department emphasizes education, social development and community infrastructure. Today, INAC is one of "34 federal departments and agencies involved in Aboriginal and northern programming," (INAC, 2010, July, para. 14) and advances two mandates that focus on assisting and supporting the inherent rights of Aboriginal peoples. The INAC Indian and Inuit Affairs mandate garners its power from several different pieces of federal legislation including the Indian Act, Nisga'a Final Agreement Act or the Labrador Inuit Land Claims Agreement Act, the First Nations Fiscal and Statistical Management Act, and the First Nations Jurisdiction over Education in British Columbia Act. A more thorough discussion of INAC's impact on Aboriginal peoples follows. (INAC, 2010, July)

5.2 Post-1982 Indigenous Education Polices In Canada

In 1982, the Government of Canada wholly recognized the inherent rights of self-determination and self-governance of the Aboriginal peoples of Canada through the Constitution Act, (Sect. 35). Along with, "including the freedom of the press and other media of communication," the Constitution Act, 1867 to 1982, prescribed the Canadian Charter of Rights and Freedom, which was written to respect Aboriginal inherent and treaty rights. Minority language educational rights are also included in the Constitution

Act, 1982, protecting the rights for children to receive "primary and secondary school instruction in that language in that province." (Sect. 23, 1)

Unlike the United States, the Government of Canada states that the diversity of its Aboriginal peoples is not conducive to the "implementation of...a "one-size-fits-all" form of self-government." (INAC, 2010, February, part 1, sect. 4) This policy has resulted in different types and conditions of First Nations, Métis ,and Inuit tribes' self-determination final agreements being affirmed. On account of this paper's dynamics, provincial, and territorial legislation will be discussed when appropriate; however, a majority of the focus will be on the federal government interaction with Aboriginal peoples.

In 1988, the Government of Canada adopted the Canadian Multiculturalism Act (Regulations and Statutes, c.24, 4th Supp., 1988), which promotes racial equality and support for ethnic heritage programs. In line with major reforms to the Official Language Act (1988), the Canadian Multiculturalism Act enacts a federal policy of support for non-official Canadian languages and provides assistance to organizations and institutions supporting multiculturalism and ethnic minority cultural activities (Canadian Multiculturalism Act, 1988).

In accordance with the Constitution Act, 1867 to 1982 and "the federal approach" (INAC, 2010, February, part 1, sect. 4) the Government of Canada has and continues to negotiate the interaction of Canada's Aboriginal peoples' self-governance with the governance of the Canadian federation. These negotiations have led to the Sechelt Indian Band Self-Government Act (1986), Nunavut Act (1993), Yukon First Nations Self-Government Act (1994), and Westbank First Nation Self-Government (2003). The

Canadian province of British Columbia conducts an independent negotiation process, which has lead to final self-governance agreements of the Tsawwassen First Nation (2007), the Maa-nulth First Nations Final Agreement (2009), and most recently, the Yale First Nation Final Agreement (2010). (INAC, 2010, February)

Through two federal mandates, INAC promotes financial and resource support for Aboriginal peoples' cultural preservation and transmission through several programs. These programs include Cultural/Educational Centres, which serve as provincial and territorial Aboriginal teacher-training facilities (INAC, 2010, November). INAC is led by the Council of Elders who contribute to the developing information base of Aboriginal peoples by INAC employees (INAC, 2010, March). In 2005, the Inuit Relations Secretariat began assisting in promoting and including "Inuit-specific concerns in federal program and policy development." (INAC, 2010, July, para. 6) Additionally, INAC, along with other partially or fully federally funded Aboriginal cultural preservation and transmission programs, "helps celebrate, raise awareness of, and preserve Aboriginal arts, culture and heritage." (INAC, 2010, January, para. 1)

Through these teacher training and extra-curricular cultural preservation and transmission programs, INAC has been a key player in creating Aboriginal education policies aimed at supporting Aboriginal students and teachers. Furthermore, by funding of Cultural/Education Centres, the Indian Teacher Education Program, Northern Teacher Education Program, and the Saskatchewan Urban Teacher Education Program, INAC assists in providing Aboriginal peoples with more opportunities for training to become

teachers and become involved in developing culturally relevant educational curricula (Battiste, 1995).

Forty-eight university and college programs provide undergraduate and advanced degrees in Native Studies, Cultural Studies, Modern Languages, Indigenous Governance and specific indigenous languages, as well as teacher training programs (Association of Universities and Colleges of Canada, 2009). First Nations University of Canada is included in this number. Established in 1976, First Nations University states as its mission to "[offer] post-secondary education in a culturally supportive First Nations environment." (First Nations University of Canada, n.d.)

Since the inception in 1998, the national Aboriginal Language Initiative has provided funding for community-based projects and Aboriginal educational programs focused on revitalizing and preserving Aboriginal languages (Canadian Heritage, 2009). Recently renewed for another three years, the Department of Canadian Heritage will continue to provide funding through a new formula for Aboriginal language programs (Canadian News Centre, 2010). The new formula, which will be implemented in April of 2011, will focus on providing more funding in areas where a greater number of languages are present (Canadian News Centre, 2010).

In 2006, INAC (through the Indian Affairs and Northern Development mandate) introduced a landmark piece of legislation to Canadian congress. Bill C-34: First Nations Jurisdiction Over Education addressed Aboriginal elementary and secondary education in British Columbia and sought to establish the First Nations Education Authority and Community Education Authorities (INAC, 2006, December). Proceeding Bill C-34, the

provincial Bill 46: The First Nations Education Act, allowed the Government of British Columbia to actively pursue Aboriginal Education Enhancement Agreements, which sought to "improve Aboriginal student achievement...support Aboriginal language and cultural programs, Aboriginal support service programs, and other localized Aboriginal education programs." (Indigenous Peoples Issues & Resources, 2010, para. 10) As of November 2010, 51 school districts have signed agreements and (British Columbia, n.d., para. 2).

These pieces of legislation come on the heels of increases in Aboriginal graduation rates and a ceding of federal control over reserved-based schools. As of 2006, Aboriginal peoples had assumed control of 500 reserved-based schools. With over 60% of Aboriginal students attending First Nation-ran schools, INAC continues to provide financial and programming support to Canada's indigenous communities stating, "it is a priority for the Government of Canada provide quality and culturally-relevant education for Aboriginal people." (INAC, 2009)

In 2007, the Ministry of Education from the Ontario Government published an education and policy framework for "improving the academic achievement of First Nations, Métis, and Inuit students." (Ministry of Education, 2007, p. 6) Writers of the document's vision statement included promoting the fundamental importance of traditional culture transmission for Aboriginal peoples and the development of an appreciation and understanding of Aboriginal peoples by all Ontario students. British Columbia and the Government of Yukon similarly promote *First Nation Studies* programs for all students (2008).

Other Canadian provincial and territorial governments continue to develop specific education frameworks, focused on the unique needs of Aboriginal students, parental and community involvement, and the inherent right of Aboriginal peoples' to lead and participate in the education of their youth. Accessible through an Internet search[8], several of these frameworks lay out detailed plans for Aboriginal students over the next five years, all of which include indigenous language curricula. A 1992 survey by Kirkness and Bowman indicated that approximately one-third of Canadian schools provided instruction in an Aboriginal language (Kirkness & Bowman, 1992). Research did not produce a more recent comprehensive survey; however, a 2001 survey on Aboriginal languages in Manitoba indicated that approximately 9% of all schools provided instruction in an Aboriginal language, with a response rate of 80% (Research and Planning Branch Manitoba Education, Training and Youth, 2001). Language classes were offered as stand-alone or as part of Native study classes with 33% of the schools reporting use of formal language curriculum (Research and Planning Branch Manitoba Education, Training and Youth, 2001). In comparison, a 2010 survey on Aboriginal languages in British Columbia indicated that about 56% of reserved-based schools offered instruction in Aboriginal languages with a one-to-four ratio[9] (First Peoples' Heritage, Language and Culture Council, 2010). The survey did not report data for off-reserve schools. This study also indicates a lack of positive education progress among Aboriginal youth both on and off-reserves.

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[8] "first nation language education programs in Canada"
[9] One hour of Aboriginal language learning to 4 hours of English.

A 2007 National Friendship Centre Survey suggests the limited funding of the Aboriginal Languages Initiative (ALI) had a negative impact on federal support for indigenous language revitalization efforts (National Association of Friendship Centres, 2007). This finding is also discussed in the previously discussed 2010 Report on the Status of BC First Nations Languages wherein a dire situation of British Columbia's Aboriginal peoples' language is clearly illustrated. Although the report acknowledges the progress made by the Government of British Columbia in Aboriginal education, the future of Aboriginal peoples' languages in British Columbia seems dubious. The report indicates that a contributing factor is the "lack of adequate government infrastructure" (First Peoples' Council, 2010, p. 10), although it also states that "many individuals, families, schools and organizations are working tirelessly in their language revitalization efforts" (First Peoples' Council, 2010, p .5) further describing provincially-supported programs and their contribution to language revitalization.

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Improving Education on Reserves: A First Nations Education Authority Act suggests it is the responsibility of the Canadian federal government in promoting adequate and culturally appropriate education reform and support in tribal areas. Mendelson (2008) describes his personal experience with INAC and its staffs' interest and dedication to improving Aboriginal education, noting the recent progress made by British Columbia and how its Aboriginal Education Enhancements agreements make excellent templates for other Canadian provinces and territories Finally, suggests that "it is past time for the federal government, in cooperation with First Nations, to complete the policy framework needed to support the recognition of 'Indian control of Indian

education'" Mendelson, 2008, p. 15), calling for the implementation of the First Nations Education Authority Act. Thus, this report substantiates the need for government legislation to further clarify and strengthen the right of Aboriginal peoples' to direct and manage their education system. (Mendelson, 2008)

5.3 Pre-1982 Indigenous Broadcast Policies in Canada

Roth (2011) describes the origins of indigenous media broadcasting in Canada. The Museum of Broadcast Communications Web site states that radio first began broadcasting in northern Canada in the late 1920s and by 1958, the northern division of the Canadian Broadcast Corporation (CBC) had gained control of infrastructure and transmitters. Originally constructed by Canadian Armed Forces, it was not until 1960 that the CBC began to include Aboriginal language broadcasts. By 1974, "the Canadian federal government [began] public subsidization of native-produced media . . . with the development of its Native Communications Program (NCP)." (Roth, 2011, para. 3-4)

Throughout the 1970s, Aboriginal peoples' radio programs and stations sought and received federal funding for a number of broadcasting projects, including the Native Communication Societies (NCS) and other federally funded grants for technical experimentation. The 1970s also brought an unprecedented influx of "culturally-irrelevant" (Roth, 2011, para. 7) broadcasts, both in television and in radio. This change explains the increase in Aboriginal peoples' radio programs and stations as indigenous groups advocated for local control over media outlets. (Roth, 2011)

"In 1981, the Inuit Broadcasting Corporation began providing Inuktitut-language programs to the North[10] as a licensed northern television service" (Roth, 2011, para. 8) provider, expanding beyond radio. Several other NCS continued to develop and apply for licensing and in 1982, the Government of Canada began the process of developing the Northern Broadcasting Policy and the Northern Native Broadcast Access Program. This policy and program sought to establish policies of "fair access," promote Aboriginal content, and safeguard the right of Aboriginal participation in broadcast media; however, the Northern Broadcasting Policy did not receive ratification until 1991. (Roth, 2011)

5.4 Post-1982 Indigenous Broadcast Media Policies in Canada

Section 3.1 (d) (iii) of the 1991 Broadcasting Act recognized "the special place for aboriginal people within society" and asserted the responsibilities of the Canadian broadcasting system in promoting (through programming and employment) Aboriginal peoples. This act stemmed from Public Notice CRTC 1990-89 or the Native Broadcasting Policy and later contributed to Decision CRTC 99-42 (Aboriginal Peoples Television Network) and Public Notice CRTC 1999-70.

The Native Broadcasting Policy established guidelines for operating as an Aboriginal station and "encouraged Aboriginal broadcasting by emphasizing the importance of Aboriginal ownership and the preservation of Aboriginal languages and culture." (CRTC, 2007) In 1998, the Government of Canada released an exemption order on respecting certain native radio undertakings (Pub. No. CRTC 1998-62) and within a year, Television Northern Canada Incorporated (TVNC) had launched the Aboriginal

[10] Referring to land located north of the 60th parallel (Indians and Northern Affairs Canada, 2010, October).

Peoples Television Network (APTN) as the world's first indigenous-focused television network, "a move [that] was supported by INAC and the public." (Baltruschat, 2008, p. 3) In addition to their support of APTN, Canadian Radio-television and Telecommunications Commission (CRTC) also promised to make APTN available to all Canadians (CRTC, 2007).

"Canada is a world leader in indigenous communications" (Alia, 1998, para. 1) as exemplified by Aboriginal peoples being the first indigenous group to received federal recognition of inherent rights to media broadcasting (Alia, 1998, Roth, 2011). Some consider Aboriginal peoples the "pioneers" of indigenous broadcasting and suggest their example has contributed to broadcast inclusion activism among indigenous groups worldwide (Roth, 2011). In 2004, David of Debwe Communications, Inc., prepared a report for the Aboriginal Peoples' Television Network describing the percentage in which Aboriginal media broadcast stations broadcasted programs in Canadian indigenous languages (David, 2004). Over two-thirds of broadcasters aired at least 50% of their radio and television programs in an Aboriginal language and the Aboriginal Peoples' Television Network commits more than 25% of its airtime to Aboriginal language programming (David, 2004). Finally, a 2009 list complied by the Canadian Radio-television and Telecommunications Commission (CRTC), indicates 54 Native Programming Undertakings, a significant amount when compared to the 44 stations operated on college campuses and the 114 community radio stations (CRTC, 2009).

5.5 Summary

This chapter described how, prior to the Constitution Act 1982, through treaties and eventually the Indian Act of 1876 (1982), the Government of Canada sought to assume control of and regulate Aboriginal peoples, land, and education. Even though government policies focused on assimilation, CBC began broadcasting indigenous language programs as early at 1958; however, broadcasts occurred mainly in the north where large Inuit population resided. In 1969, in response to a termination policy introduced as *the White Paper,* Aboriginal rights advocacy groups wrote several policy papers calling for Aboriginal control over education. National acceptance of *Indian Control Over Indian Education*, one of the policy papers, signaled a change in policy principles regarding federally controlled Aboriginal education; however, the subsequent Official Language Act (1969) was another assimilation policy as it restricted Aboriginal language use in schools. Established in 1970, INAC began working with provincial and territorial governments as well as other federal departments and agencies involved in Aboriginal affairs. Its initial goal was economic development; however, the Canadian department soon became a key player in the relationship Aboriginal peoples had with their government. Also in 1970, NCS began advocating for inclusion in media broadcasting. After several years of advocating for self-determination, the Canadian government recognized and enshrined Aboriginal inherent rights in the Constitution Act of 1982. Subsequent legislation and policy amendments mirrored the shift the Constitution (1982) and its Charter for Rights and Freedoms caused in federal Aboriginal policy. Today, past assimilation policies are being amended and revised to include

recognition of Aboriginal languages and promote cultural transmission. Forty-eight Canadian universities offer advanced degrees in Native Studies, Aboriginal languages, and other indigenous-focused programs. Fifty-four Canadian radio stations and one television network are Aboriginal-owned. Provinces and territories are working with tribal governments to relinquish control of reserved-based schools and incorporate culturally relevant frameworks into their education practices. In 1982, the Government of Canada enshrined Aboriginal inherent rights and today, it continues to protect those rights through policy formation.

Chapter 6 Azerbaijan

Chapter six discusses the influence government legislation has had on indigenous/ethnic groups for the Republic of Azerbaijan. As Azerbaijan has yet to implement indigenous/ethnic self-determination legislation, subsections discuss the origins of the Azerbaijani indigenous/ethnic groups, Soviet control over education and broadcasting, and conclude with an analysis of post-Soviet indigenous/ethnic education and broadcasting policies. The relevant research question for this section is: Do Azerbaijani indigenous/ethnic groups receive policy support for indigenous/ethnic minority language education programs in public institutions and in broadcasting without the protection of federal legislation? Appendix C provides a map of Azerbaijani indigenous/ethnic groups.

6.1 Origins of Azerbaijani Indigenous/Ethnic Groups

Prior to Soviet rule, Azerbaijan enjoyed a brief period of statehood from 1918 to 1920. Preceding that period, the exact borders of Azerbaijan are unknown (Battiste, 1995). "Ethnographically and linguistically of Turkish origin," (Minority Rights Group International, n.d.) public opinion often describes a familial relationship between Azerbaijanis and Turks. Regardless, although Azerbaijani indigenous/ethnic groups share many similarities with ethnic Azerbaijanis or Azeris, they exercise distinctly different identities from the national Azerbaijani entity. Research suggests that these separate identities existed well before and throughout Azerbaijan's period of independence, into the 1920s and Soviet rule (Minahan, 2000; Gerber, 2007).

Minahan (2000) provides a detailed account of Azerbaijan's ethnic groups' histories. Groups thought to be indigenous include Lezgis, Talysh, Avar, Tsakhurs, Udi, Kryts, Budukhs, Khinalugs, Tats, Kurds, and Tatars. The following discussion describes the composition and indigenous origins of these groups. Accurate exact numbers of these groups are unknown as locals dispute official government records; however when available, population data from both government Web sites and research papers is presented.

Lezgis[11] make up the largest minority group in Azerbaijan and compromise approximately 2.2% of 8,372,373 or the total Azerbaijani population (CIA, 2011c; Republic of Azerbaijan Ministry of Foreign Affairs, 2008), although Lezgis and other residents of Azerbaijan dispute these numbers (COE, 2011d; Minahan, 2000; personal communication[12], November, 2010; Popjanevski, 2006). Minahan (2000) states that Lezgis are generally considered to be one of the indigenous tribes of the Caucasus Mountains. Initially a nomadic tribe, Lezgis inhabit the northern regions of Azerbaijan and much of the Greater Caucasus region. In 728 A.D., Arabs brought Islam to Lezgistan (Minahan, 2000), which has combined with traditional practices and resulted in an eclectic mix of religions and traditional customs.

The Talysh constitute the second largest minority group at 1.8% of the total population and are a mixture of Iranian and Caucasian peoples (COE, 2011c; Minahan, 2000; Republic of Azerbaijan Ministry of Foreign Affairs, 2008). According to Minahan

[11] Reviewed literature refers to this group as Lezgin; however through personal communication, I have discovered that locally Lezgi refers to the people and Lezgin refers to items that are Lezgi in origin.
[12] Through personal communication and my experiences, it is my belief that government population figures are incredibly misrepresentative of ethnic populations.

(2000), a group of nomads descended from the Talysh Mountains around 1500 B.C. and settled in southern Azerbaijan and northern Iran. These nomads and other Caucasian peoples' began to intermix and from this, it is believed the Talysh evolved (Minahan, 2000). Ardent Shi'a Muslims, Talysh differ from their Azerbaijani Lezgi and Avar counterparts as both of those groups follow Sunni Islam.

Avar, the third largest minority group in Azerbaijan at 0.6% (Republic of Azerbaijan Ministry of Foreign Affairs, 2008), claim to be the descendents of the "proto-Avar." (Minahan, 2000, p. 68) Proto-Avar are considered to be the original settlers that "dominated most of Russia and Eastern Europe," (Minahan 2000, p. 68) although this has been contested. Residing in northern Azerbaijan, like their Lezgi counterparts, Avar in Azerbaijan claim strong ties to Dagestan, an area in southern Russia where Avars constitute the largest group of Dagestani peoples. (Minahan, 2000)

Also from Dagestan, the Tsakhurs primarily live in northern Azerbaijan, near the Russian Federation and Azerbaijani border. A relatively small minority group at 0.19% of the total population (Republic of Azerbaijan Ministry of Foreign Affairs, 2008), Tsakhurs share many similar traits with Lezgis; however, Tsakhurs cannot claim the same indigenous status as Lezgis as much of the Tsakhur history is unknown. Previous Azerbaijani nationalist movements have absorbed much of the Tsakhur nation and their numbers continue to dwindle[13]. (Minahan, 2000; personal communication, 2011, February)

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[13] Tsakhurs reside in isolated villages in primarily Georgian and Avar dominated regions. Strained relations between Georgian and Tsakhurs result from public debates about original land ownership, while Avar dominated regions rarely intermix with Tsakhur. This factors among others may contribute to why Tsakhurs have been able to maintain their ethnic identity. (personal communication, 2010, November)

The remaining ethnic minority groups in Azerbaijan are very small in population. They are so small that their combined numbers constitute less than 1% of the total Azerbaijani population, according to a 1999 census (COE, 2011d; Republic of Azerbaijan Ministry of Foreign Affairs, 2008). Research indicates that the Udi, Kryts, Budukhs, Khinalugs, Tats, Kurds, and Tatars have ancient origins; however, a dearth of information exists (Minahan, 2000). Rough and mountain terrain separate the Khinalug, Budukhs, and Kryz from easy access, and several groups, including the Udi practice non-Muslim faiths. The Tats and Kurds linguistics originate from Iranian while the Tatars language is Turkic in origin. With very small population, these groups reside in almost ethnically homogenous communities (Gerber, 2007).

The reason for population disputes among local indigenous/ethnic groups and government records may stem from policies enacted during Soviet rule. At that time, Azerbaijanis indigenous/ethnic groups were suppressed and forced to assume nationalistic attitudes. Several groups experienced population decreases because the government falsified data and centralized education curricula development ignored local history (Gerber, 2007), thus un-writing groups out of existence. Groups were relabeled and in some cases their indigenous identities dropped all together (Gerber, 2007). Nonetheless, local governments could make minor changes to education curricula and in the case of Azerbaijan, translate materials into Azerbaijani (Rust et al., 2002). Unfortunately, the centralized education ministry continued to demand all Azerbaijani children learn Russian and Russian culture, thus promoting an adopting of a national Russian identity (personal communication, November, 2010; Rust et al., 2002).

During the USSR destabilization in the early 1990s, Azerbaijani indigenous/ethnic groups began to reassert their identities. In 1992, a presidential decree called for the protection and state support of Azerbaijani ethnic minority groups (Gerber, 2007; Popjanevski, 2006; Minority Rights Group International, n.d.); however, ethnic independence and separatist movements did little to gain national sympathy. Unfortunately, the 1994 conflict with Armenia eliminated any support for recognition as strong state calls for national unity prevented Azerbaijani indigenous/ethnic groups from gaining public support (Gerber, 2007; Popjanevski, 2006).

6.2 Soviet Education Policies (1920-1991)

In the early years of Soviet control, Azerbaijani indigenous/ethnic groups were encouraged to establish local schools, produce mass media, and create Cyrillic alphabets for previously spoken-only minority languages (Gerber, 2007; Popjanevski, 2006; Rust et al., 2002). In the late 1920s, Soviet Russia began to push for a stronger national identity and more centralized control over education and by the 1930s, Azerbaijani indigenous/ethnic groups and the national Azerbaijani government had lost all local and state control over education (Gerber, 2007).

In addition to a loss of local control over education, the 1930s brought increased ethnic discrimination and suppression. Azerbaijani indigenous/ethnic groups were purposely miscounted during censuses and in other formal documentations, while calls for self-determination were ignored (Gerber, 2007). Over the next sixty years, a Soviet national identity superseded any ethnic identity; however, certain aspects of the Azerbaijani state were allowed to continue, such as translation of official documents into

Azerbaijani, certain educational allowances, and weekly Azerbaijani language courses (Rust et al., 2007). In rural villages and while in the home, minority families continued to communicate in their own languages and often an indigenous child's first language was that of their communities (personal communication, 2010, November). Nevertheless, public schools taught from curricula provided by Moscow and the Russian language dominated the public sphere. Throughout the remainder of the century, Azerbaijani indigenous/ethnic groups were continually forced to assimilate and accommodate to Russian educational and governmental control.

6.3 Indigenous/Ethnic Education Policies in Azerbaijan

Throughout the early 1990s, the Republic of Azerbaijan embarked upon a path of independence and sovereignty (Minahan, 2000; Suny, 1994). After the 1991 declaration of independence, Azerbaijan experienced a resurgence in proliferating ethnic minority rights (Gerber, 2007; Popjanevski, 2006). In 1992, a presidential decree called for freedom, protection of rights, and state support for ethnic groups within Azerbaijan (Minority Rights Group International, n.d); however, multiple presidential coups and a territorial dispute between neighboring Armenia caused a delay in implementation (Gerber, 2007; Popjanevski, 2006). After the 1994 Armenia conflict, the resulting call for national unification and fostering of an Azerbaijani national identity contributed greatly to reduced public support and government interest in formalizing indigenous/ethnic rights of self-governance and self-determination (Gerber, 2007; Popjanevski, 2006). Throughout the mid-1990s, several Azerbaijani indigenous/ethnic minority groups would continue advocating for self-determination; however, not every indigenous/ethnic group

sought independence from the Azerbaijani state. Many groups simply wanted recognition and to be provided a means for cultural preservation (Gerber, 2007; Popjanevski, 2006).

The major movements for independence came from Lezgi, Talysh, and Avar groups, all of which made several attempts to break away from the Azerbaijani-state, usually over disputes resulting from artificial divisions caused by borders. As Figure 4 shows (Appendix D), these three groups reside near border areas. Russia boasts large populations of Lezgi and Avar while Iran has a strong Talysh population. These independence attempts ended in armed conflicts, causing non-involved indigenous/ethnic group members to distance themselves from such movements. Fearful of reprisal, many indigenous/ethnic groups took passive roles as the federal government assumed control over minority-dominated regions. (Gerber, 2007; personal communication, 2010, November)

The 1995 ratification of the Constitution of Azerbaijan supposedly signaled a change from Soviet ideology regarding indigenous/ethnic groups to one of certain protected rights and freedoms, a goal of the independence movements. Constitution articles included the rights

> to take part in cultural life, right to use mother tongue [and] be educated [and] carry out creative activity in any language and, as desired, the freedom of mass media and the freedom of creative activity. (The Constitution of the Republic of Azerbaijan, 1995)

Together, these articles form the framework of Azerbaijani indigenous/ethnic groups' cultural preservation and transmission rights. Unfortunately, not included in the

constitution or any subsequent legislation were formal and specific recognition of indigenous/ethnic groups right to self-determination. As tensions between the indigenous/ethnic groups and the Azerbaijani government increased, independence movement membership decreased and calls for self-determination were silenced (Gerber, 2007).

> In 1998, an act creating a national cultural policy stated that it recognized that culture itself and its use of resources – facilities, funds and information – must be regulated, and laws that are balanced, carefully thought out and geared to modern requirements are needed for this purpose. This is why drafting, passing and enforcing effective legislation has such a vital bearing on cultural policy." (Ministry of Culture and Tourism, 2007a, para. 1)

The Ministry of Culture and Tourism Web site (2007b) goes on to say that Azerbaijan recognizes the importance of cultural diversity and will continue to promote the constitutional provisions that protect national minorities along with the 2002 adoption of the Council of Europe's (COE) Framework Convention for Protection of National Minorities (FCPNM) which called on the federal government of Azerbaijan to establish certain minority group protections. To-date, legislation has yet to implement any policy pertaining to the COE's framework (personal communication, 2010, November; Popjanevski, 2006).

In 1992 and amended in 2002, the government of the Republic of Azerbaijan adopted the Law on the State Language, "which contains certain regrettable reductions in the legal guarantees for the protection of national minorities." (Popjanevski, 2006)

Superceding several previous policies, the current Law on State Language reinforces the use of Azerbaijani in the public sector, including in advertising where a 1997 law already prohibited the use of any language in advertising besides Azerbaijani (COE, 2011c). According to the Republic of Azerbaijan Ministry of Foreign Affairs Web site (2008), a 1992 law on minority languages in education continues to promote minority language use in education; however, research indicates that indigenous/ethnic language grammar courses consist of a weekly hour-long course. These courses continue until fourth grade and occur only in almost homogenous minority communities (personal communication, 2010, November).

Today, the government of Azerbaijan advertises a nationwide literacy rate of 98% and more than 70% of indigenous/ethnic schools use Azerbaijani as the language of choice for instruction (Rust et al., 2002). Several homogenous Azerbaijani indigenous/ethnic communities offer grammar courses in indigenous/ethnic languages recognizing the relationship between their language and culture. It is difficult to ascertain the exact number of communities, schools, and students, as no national report on the status of indigenous/ethnic groups exists. Rust et al.'s (2002) provides data from 1996-1997 enumerating the exact number of students from specific minority groups; however, this data does not take into account the 2002 changes to the Law on the State Language or 1993 change from Cyrillic to Latin alphabet (Gerber, 2007).

A lack of funding for training teachers in indigenous groups' language grammar results in many schools inability to offer indigenous/ethnic language classes. In communities that do offer instruction in Azerbaijani indigenous/ethnic languages, there

are two characteristics shared by each area. The first is that the communities are homogenous and boast an almost 100% single-ethnic population (Gerber, 2007, Rust et al., 2002). The second is that grammar instruction ends in primary school (Gerber, 2007, personal communication, 2010, November; Rust et al., 2002). Language instruction does not continue into secondary schools, except when used in passing moments to explain a concept or clarify instruction. Also, there are no university programs offering further study in any Azerbaijani indigenous/ ethnic languages (Gerber, 2007).

A 2002 executive order providing funding for limited printing of textbooks in indigenous/ethnic languages. This order expired in 2007 (Ministry of Education of Azerbaijan, 2009). Prior to this decree, a 2001 presidential decree ensured a switch from Cyrillic to Latin script, making many of the available textbooks obsolete (Gerber, 2007; Matveeva, 2002; Rust et al., 2002). It has been suggested that during the re-print of the textbooks, a systematic removal of indigenous/ethnic groups' history and deliberate population miscounting occurred (Gerber, 2007). Furthermore, after the 2007 expiration of funding Azerbaijani ethnic/indigenous groups became responsible for securing funding for continued printing of textbooks (Gerber, 2007). The results were a lack of accessible resources that contributed to the cycle of poor minority language courses and subsequently, a lack of qualified minority language teachers.

6.4 Soviet Broadcast Policies (1920-1991)

In the 1920s, radio broadcasting became a primary medium for dissemination of Soviet propaganda to Soviet controlled republics, such as Azerbaijan. By 1938, the State Committee for Radio and Television began television broadcasts and by the mid-1960s,

over 93% of Soviet homes owned a television (Johnson, 2003). Through two state-controlled channels and 120 television networks, the State Committee promoted Communist political views and promoted Russian culture (Campbell, 1995). During this time, international radio and television broadcasts were jammed and foreign news sources were banned from Soviet controlled countries (Johnson, 2003). During the 1960s and 1970s, Soviet researchers sought to ameliorate the mass media system and improve public opinion of the Soviet system (Johnson, 2003).

By the early 1970s, radio broadcasting had expanded to "over five domestic radio networks in 60 languages." (Chester, Garrision, & Willis, 1971, p. 202) Although regional and local committees assisted the State Committee, central control over programming restricted local input. Television and radio programming heavily relied on music and cultural programs since listeners and viewers were unable to understand much of the political propaganda (Chester et al., 1971; Johnson, 2003). By the end of the 1980s, little had been done to develop cable programming and in 1990, President Gorbachev began reducing Soviet privatization of broadcast mediums (Campbell, 1995).

6.5 Indigenous/Ethnic Broadcast Policies In Azerbaijan

On September 11, 2004, the Republic of Azerbaijan adopted a new broadcasting law promoting "principles of transparency, impartiality and public interest." (COE, 2011a, para. 5) The updated policy re-stated the 2000 Law on Mass Media, which secured the right for Azerbaijani indigenous/ethnic groups to produce and promote broadcast programming in their languages (COE, 2011b). This law replaced a 2002 policy that limited the amount of non-Azerbaijan language to one-sixth of all available

programming (Gerber, 2007; Rust et al., 2002). Neither of the 2002 or 2004 laws produced policy that provided funding and/ or assistance in production or distribution of broadcast programs.

According to a 2003 International Monetary Fund report, 45% of the Azerbaijan population lives below the absolute poverty line, making less than 25.8 U.S. dollars per month. This same report states that 17% of the population lives under the relative poverty line, which is 15.5 U.S. dollars per month (International Monetary Fund, 2003). The World Bank (2011) Web site presents similar numbers, based upon 2001 estimates; however, a 2009 estimate by the CIA World Factbook states that 11% of the population lives below the poverty line (CIA, 2011c). It is unclear whether the CIA World Factbook is presenting absolute or relative poverty numbers; however, arguably, the percentage of Azerbaijanis living in poverty and the cost associated with media broadcast production indicates a need for federal financial aid of media broadcasting.

Further evidence supporting a need for government support of media broadcast states that 40% of Azerbaijani nationals participate in the agriculture industry less than 6% of Azerbaijan's gross domestic product comes from agribusiness (CIA, 2011c). Sixty percent of Azerbaijan's gross domestic product comes from industry with only 12% of the population participates engaged in this field (CIA, 2011c). As oil extraction from the Caspian Sea and surrounding areas of Baku constitute a majority of the industry market, it is clear to see that with over half the population residing in urban areas (CIA, 2011c), the population participating in agriculture cannot produce high amounts of expendable income or financial capital. As most indigenous/ethnic peoples reside outside of Baku

(Gerber, 2007), it is unlikely that indigenous/ethnic peoples have access to financial capital to participate in media broadcast production.

Gerber (2007) confirms that through AzTv or the Azerbaijan Television and Radio Broadcasting Company, two half-hour long radio broadcasts in Lezgi occur weekly. A review of the weekly schedule (March 14-20, 2011), does not offer confirmation of such broadcasts (AzTv, 2011). There are, however, news programs in Russian and English. According to the COE's Web site, Compendium of Cultural Policies and Trends in Europe, Azerbaijani radio stations do produce indigenous/ethnic programs in Georgian, Lezgi, Talysh and Kurdish while television stations only produce programming in Azerbaijani, Russian and English (COE, 2011b). The Republic of Azerbaijan Ministry of Foreign Affairs' Web site also states that national radio stations air programs in Georgian, Lezgi, Talysh, Kurdish, Avar, Russian, and Armenian while Gusar and Khachmaz[14] offer Lezgi television programs. No third party confirms these broadcasts (personal communication, 2010, November).

The limited popularity of radio also influences indigenous/ethnic group participation in radio broadcasting and limits participation in television broadcasting. As previously discussed, production start-up costs are not within reach for the general population. As Figure 4 shows (Appendix D), a majority of Azerbaijani indigenous/ethnic peoples reside outside of the capital of Baku. As rural dwellers, indigenous/ethnic groups lack access to financial capital. Without national policies that provide financial assistance, it seems unlikely that Azerbaijani indigenous/ethnic groups'

[14] Qusar and Xaçmaz

have the ability to participate in broadcast. Thus, this research suggests that previous reports describing indigenous/ethnic participation in broadcasting have been grossly overstated or are outdated.

6.6 Summary

Azerbaijani indigenous/ethnic groups continue to face discrimination and weak government support as nationalistic policies promote a single Azerbaijani identity. During Soviet control, Azerbaijani indigenous/ethnic groups were undercounted and forced to acculturate to Russian culture. After the collapse of the U.S.S.R., Azerbaijani indigenous/ethnic groups began reasserting their ethnic identities. Unfortunately, independence movements ended with the national government assuming control over minority-dominated regions. The1995 ratification of the Azerbaijani constitution provided certain linguistic and cultural transmission rights; however, subsequent legislation has done little to support indigenous/ethnic inherent rights and cultural transmission. The 2002 State Law on Language reduced the opportunities indigenous/ethnic peoples have to use their native languages and government aid in printing indigenous/ethnic language textbooks ceased in 2007. Broadcast legislation secured the right for Azerbaijani indigenous/ethnic groups to produce media broadcast; however, without financial support the likelihood that programs exist is minimal.

Azerbaijani indigenous/ethnic groups continue to search for opportunities to engage in cultural activities; however, enforcement of federal policies and informal provincial policies prohibit indigenous languages and dances from being featured in community festivals and at public events. Indigenous/ethnic groups advocate for their

languages to receive official status and for federal recognition; however, popular stereotypes such as an increase of religious fanaticism and histories of independence movements minimize any potential support from the general population (personal communication, 2010 November).

Chapter 7 Comparative Analysis and Discussion

This final chapter analyzes findings and seeks to answer the basic research questions presented in section 2.6. Section 7.2 analyzes findings for Alaska and Canada while section 7.3 addresses Azerbaijan. The chapter concludes with a discussion on whether findings support core concepts (section 2.6) and recommendations for future research.

7.1 Introduction

Findings indicate that federal recognition of indigenous self-determination is necessary for a government to adopt policies that maintain or increase federal support of indigenous cultural transmission. After federal recognition of indigenous self-determination, federal and non-federal policies positively impacting indigenous cultural transmission increased in Alaska and Canada. Although policies prior to federal recognition of indigenous self-determination supported indigenous education in Alaska and Canada, policies after the adoption of self-determination legislation strongly encouraged the development of culturally relevant education frameworks and indigenous inclusion in media broadcasting. In Azerbaijan, which lacks federal recognition, a limited number of policies support indigenous language programs and indigenous/ethnic participation in media broadcasting. Furthermore, evidence indicates that recently adopted federal policies in Azerbaijan continue to promote a national identity and diminish the potency of previous policies protecting indigenous/ethnic inherent rights. Sections 7.2 and 7.3 discuss research findings in depth.

7.2 Alaska and Canada

Table 7.1 provides a historical timeline of significant federal and non-federal legislation and policies affecting Alaska Natives. For more information on the legislation, Web links are located on Appendix E.

Table 7.1

Significant Indigenous Education and Broadcast Policies in Alaska

Date	Legislation	U.S. Federal Indian Policy Eras[a]
1819	Civilization Act	Treaty & Removal Period 1789-1871
1867	Treaty of Cession	
1884	Organic Act	Treaty Isolation & Reservation Period 1871-1887
		Allotment & Assimilation Period 1887-1934
1934	Indian Reorganization Act	Termination (Reorganization) Period 1934-1944
1934	Johnson O'Malley Act	
		Termination Period 1944-1961
1964	Economic Opportunity Act	Self-Determination Period 1961-present
1968	Bilingual Education Act	
1968	Corporation for Public Broadcasting	
1970	Alaska Educational Broadcasting Commission	
1971	Alaska Native Claims Settlement Act	
1975	Indian Self-Determination and Education Assistance Act	
1976	Tobeluk v. Lind	
1992	Native American Languages Act	
1994	Alaska Native Education Equity, Support, and Assistance Act	
1995	The Alaska Rural Systemic Initiative	
2006	Esther Martinez Native American Languages Preservation Act	
2010	No Child Left Behind Re-Authorization	
2010	FCC Order to Promote Native American Radio and Streamline Broadcasting Radio Assignment and Allotment Procedures	

[a](Miller, 2006; Utah Governor's Office of Planning and Budget, 2003).

Results show that seven pro-indigenous policies were adopted prior to ratification of the Indian Self-Determination Act (1975) and seven adopted after the act. The Indian Reorganization Act of 1934 and the Economic Opportunity Act (1964), including the Native American Programs Act (1964) focused on tribal and federal government collaboration and economic development. The Johnson O'Malley Act of 1934, the Bilingual Education Act (1968), and the Indian Education Act of 1972 financially supported indigenous language programs at public education institutions and promoted parental engagement; however, the Bilingual Education Act (1968) was de-funded in 2002. In 1972, the Alaska State Legislature established the Alaska Native Languages Center (1972), which was charged with documenting and researching Alaska Native indigenous languages. In 1970, the Alaska Educational Broadcasting Commission (Alaska State Broadcasting Commission, 1970) began focusing on local and community broadcasting in Alaska and in 1971, ANCSA settled aboriginal title in Alaska and established 13 regional tribal development corporations.

Findings show that prior to Indian Self-Determination Act of 1975, three of the seven significant indigenous policies focused on Alaska Native tribal governments and economic growth. Three policies supported Alaska Native language programs at public education institutions and one policy supported Alaska Native participation in media broadcasting. One policy established regional corporations that encouraged Alaska Native cultural transmission through supporting public and private institutions.

After the Indian Self-Determination Act of 1975, Tobeluk v. Lind (1976) established high school education into rural Alaska and with the introduction of Native

American Languages Act (1992), the U.S. federal government recognized its role in the revitalization and development of American indigenous languages. The Alaska Native Educational Equity, Support, and Assistance Act (1994) provided assistance in educational programs targeting Alaska Natives. Following this act, AKRSI (1995) established a framework for decentralizing rural Alaska schools curricula and promoted respect and support for Alaska indigenous knowledge. In 2006, the Esther Martinez Native American Languages Preservation Act (2006) amended the NAPA (1972) and provided direct funding for language preservation and revitalization through a grant process that awards eight three-year grants each year (Administration for Children and Families, 2011). Proposed revisions to NCLB (2010) seek to improve American indigenous groups' educational outcomes and work with tribes to promote access to cultural relevant quality education. Finally, the recent Order to Promote Native American Radio and Streamline Broadcasting Radio Assignment and Allotment Procedures (2010) establishes tribal preference in AM/FM radio station license.

Findings show that after recognition of American Indian and Alaska Native self-determination, six of the seven major legislation targeted education. The seventh policy focused on indigenous media broadcasting. A clear change from policies surrounding economic development, legislation focused on promoting culturally relevant curricula, indigenous language programs, and increasing indigenous participation in media broadcast. Findings also indicate that through these pieces of legislation, engagement in culturally relevant education programming by programs and organizations like AKRSI, ANKN, and UAF has increased. Currently, the Alaska Native Languages Center,

operated through the University of Alaska, offers advanced degrees in Yup'ik, Yup'ik Eskimo and Inupiaq languages, including certificates in language proficiency and teaching (University of Alaska Fairbanks, 2011b). Alaskan public elementary and secondary schools hosts 15 indigenous language programs, focusing on kindergarten through third grade immersion programs. Research did not focus on whether these programs result in cultural fluency; however, MacLean (n.d.) suggests that this is an area in need of further research.

In 1995, Alaska Native media broadcasting also received a boost with the Cook Inlet Region, Inc. founding of the Koahnic Broadcast Corporation, which airs its programs on eighty radio stations in Alaska. Fourteen Alaska Native-owned radio stations and one Alaska Native-owned television station also broadcast native news and indigenous language programs. A sampling of radio stations in Alaska (section 4.4) indicated that broadcasts in indigenous languages ranged from daily hour-long programs to weekly 15-minute programs. Native news and community-focused programs were included in weekly radio schedules; however, the amount of airtime was extremely low compared to English language and national interest programs. Furthermore, research did not indicate any indigenous language television programs. It is hopefully that the FCC Order to Promote Native American Radio and Streamline Broadcasting Radio Assignment and Allotment Procedures (2010) will promote more Alaska Native engagement in radio broadcasting; however, without dedicated funding programs and the proposed budget cuts to the CBC, this does not seem likely.

In 2004 Frank Hill, Co-Director of the Alaska Rural Systemic Initiative, stated that, "Alaska schools now promote and require the learning of indigenous knowledge." (p. 5) Alaska Native Elders are using public education institutions to preserve traditional knowledge and transmit this knowledge to indigenous youth. The University of Alaska and Ilisagvik tribal college are using language centers to offer bachelor and associate degrees in three Alaska Native languages and certificate programs for Native language teaching proficiency. Alaska Native radio and television broadcasts present programs on Native news, traditional knowledge, stories, and in some cases, broadcast in indigenous languages. The Alaskan environment is changing to a place where languages once oppressed are spoken, dances once prohibited are danced, and music once lost is sung. The sharing of traditional knowledge has crossed mediums and boundaries, and albeit slowly, is being re-introduced into pieces of everyday life.

Results for Canada are presented in Table 7.2, which provides a similar timeline for major legislation and policies affecting Aboriginal peoples. Appendix E provides Web links for additional information on each piece of legislation.

Table 7.2

Significant Indigenous Education and Broadcast Policies in Canada

Date	Legislation
1951	Indian Act
1969	White Paper & Indian Control Over Indian Education
1969	Official Languages Act
1970	Department of Indian Affairs and Northern Development
1970s	Creation of Native Communication Societies
1974	Subsidization by the Canadian federal government of indigenous radio programs and the Native Communications Program
1982	Constitution Act and Charter of Rights and Freedoms
1986	Band Self-Government Act
1988	Official Languages Act (Major Revisions)
1988	Canadian Multiculturalism Act
1991	Northern Broadcasting Policy, Broadcasting Act and Aboriginal Peoples Television and Network Public Notice
1998	Aboriginal Languages Initiative
1998	Public Notice CRTC 1998-62 (exemption order regarding indigenous radio undertakings)
1999	Decision CRTC 99-42: Aboriginal Peoples Television Network established
2006	Bill C-34: First Nations Jurisdiction Over Education

Findings show five pro-indigenous cultural transmission policies enacted prior to the Constitution Act of 1982 and nine policies adopted after the act. The Indian Act (1951) re-authorization and the Official Languages Act (1969) did not support Aboriginal self-determination or cultural transmission programs. Established in 1970, INAC promoted Aboriginal social development and economic development and produced policies on Aboriginal education. The Native Communications Program (1974)

introduced federal government subsides native-produce broadcast programs. Three of the four policies enacted prior to Aboriginal self-determination promoted Aboriginal cultural transmission through culturally relevant curricula, language programs and media broadcasting.

After the Constitution Act (1982) and Charter of Rights and Freedoms (1982) federal Aboriginal policies focused on education and media broadcast inclusion. Major revisions to the Official Languages Act (1988) and the Canadian Multiculturalism Act (1988) provided protection for Aboriginal languages. The Aboriginal Language Initiative (1998) provided funding for Aboriginal language programs and Bill C-34 (2006) established the First Nations Education Authority and the Community Education Authorities in British Columbia. The Northern Broadcasting Policy (1991) began promoting equal access to and protection of Aboriginal participating in broadcast media and was followed by the Broadcasting Act (1991) that asserted certain responsibilities of the Canadian broadcast system to Aboriginal peoples. Decision CRTC 99-42 established the Aboriginal Peoples Television Network and Public Notice CRTC 1998-62 provided an exemption order regarding certain native radio undertakings.

Federal and non-federal policies enacted after the adoption of self-determination legislation increased Aboriginal language programs and media broadcast participation. With control of over 60% of reserved-based schools being transfer to Aboriginal governments and 48 university programs offering various degrees in Aboriginal programs and languages, this thesis suggests that post self-determination federal policies are leading to increases in Aboriginal language programs. The most recent data, from 1992,

states that over one-third of Canadian schools offer instruction in Aboriginal languages; however, today this ratio is most likely higher. Furthermore, through INAC support, Canadian provincial and territorial governments are ceding control over Aboriginal youths' education and working with tribal governments to establish formal agreements. Findings indicate that all but two of Canada's provinces and territories have established an Aboriginal education framework (Mendelson, 2008). Language and cultural programs are being introduced into mainstream schools, promoting universal understanding and appreciation for Aboriginal peoples.

Regarding Aboriginal media broadcasting, through the 1991 Northern Broadcasting Policy and Broadcast Act, Canada currently hosts 50 Aboriginal owned radio stations and one Aboriginal owned television station. Canada's unique and spirited broadcast system reaches hundreds of thousands of viewers and listeners, incorporating today's technology into a new and creative medium of cultural transmission and preservation. Data denotes that on average over two-thirds of all Aboriginal media broadcasting (radio and television) occurs in Aboriginal languages. Today, Aboriginal peoples have more access to Aboriginal media, which have been support and provided special privileges from government agencies.

7.2 Azerbaijan

Table 7.3 shows significant federal policies affecting indigenous/ethnic groups in Azerbaijan. Appendix E provides Web links for each piece of legislation.

Table 7.3

Significant Indigenous/Ethnic Education and Broadcast Policies in Azerbaijan

Date	Legislation
1995	Constitution
1997	The Law on Advertising
1998	Culture Policy implementation
2001	Presidential Decree to change from Cyrillic to Latin
2002	COE's Framework Convention for the Protection of National Minorities
2002	The Law on the State Language (revised)
2003	Presidential Decree on textbooks
2004	The Law on Mass Media

Findings show that Azerbaijan has adopted four pro-indigenous/ethnic policies since 1995. These include language and culture protection policies in the Constitution (1995) and the Culture Policy (1998), which includes some provisions respecting indigenous/ethnic groups' cultural heritage transmission. The COE's Framework (2002) has yet to be implemented and the Law on Mass Media (2004) allows for limited indigenous/ethnic participation in media broadcasting.

Although Azerbaijani indigenous/ethnic language programs and broadcasting exist and have some policy support, they are inadequately funded and decreasing. Data reported from 1996-1997 stated that less than 30% of Azerbaijani indigenous/ethnic schools included instruction in native languages. Coupled with lack of qualified teachers, textbooks, and community support, it is understandable that researchers suggest overall indigenous language programs are decreasing (Gerber, 2007; Rust et al., 2002).

Indigenous/ethnic group participation in media broadcasting is unclear. The lack of available data and federal policy attests to the disinterest the Azerbaijani federal government has in promoting indigenous/minority access to media broadcasting.

Finally, Azerbaijan has failed to implement the COE's Framework Convention for the Protection of National Minorities. The Ministry of Culture and Tourism Web site describes the Azerbaijani Cultural Policy; however, it fails to describe any direct support of indigenous/ethnic cultures and instead focuses heavily on Azeri cultural heritage (2007b). Azerbaijan continues to produce legislation that neither affirms nor denies the inherent rights of indigenous/ethnic peoples. Yet, in some cases, polices such as the Law on State Language, are actually stripping away indigenous/ethnic constitutional rights.

7.3 Conclusion and Future Research

Findings show that after the adoption of self-determination legislation, federal policies supporting culturally relevant curricula, indigenous language programs, and indigenous participation in media broadcast in Alaska and Canada increased. Policies provided clearer guidelines for parental and community inclusion in education programs and for indigenous participation in public media broadcasting. Alaskan and Canadian federal policies also continue to protect and guarantee indigenous participation in education curricula and media broadcast, thus supporting the core concept that indigenous post self-determination legislation improves access to public venues used in cultural transmission.

Through discrimination, nationalistic policies, and fear of isolation, Azerbaijani indigenous/ethnic groups are adopting an Azerbaijani national identity. The strong call

for a unified Azerbaijani nation creates a hostile atmosphere for expressions of diversity. The use of religious fanaticism laws creates fear of discrimination and the lack of federal self-determination recognition and subsequent legislation contributes to a lack of opportunities and funding for indigenous language education and media broadcasting.

Azerbaijani indigenous/ethnic groups' inability to publicly promote indigenous heritage and culture values may contribute to the continued national stereotypes and bigotry. A lack of exposure to local indigenous/ethnic groups allows erroneous information to be passed among the general population with no public way for indigenous/ethnic groups to response. Without ensuring the inherent rights of Azerbaijani ethnic minority groups and assisting in cultural preservation, the Azerbaijani federal government contributes to the eventual extinction of these groups.

The importance of indigenous cultural preservation and continuation cannot be overstated. Cultural diversity is as important as biological diversity (Maffi, 2005; Kassam, 2009). For thousands of years, indigenous groups have orally transmitted immense amounts of knowledge. This knowledge contains vivid descriptions of environmental change, cultural adaptations, and historical phenomena, and it cannot be measured against economic gain. Instead, indigenous knowledge must be evaluated against what will be lost culturally and biologically. Through federal protection and preservation policies, indigenous cultures can continue and thrive. However, without federal acknowledgement of indigenous self-determination, indigenous groups may face continued forced and passive assimilation. As this research demonstrates, without formalized recognition of indigenous peoples' inherent rights, federal governments are

less likely to implement supportive indigenous protection and preservation policies. Furthermore, research suggests that the lack of public acknowledgment of indigenous inherent rights leads to misconceptions and discrimination. It is essential for federal governments to establish legislation that protects indigenous self-determination and promotes indigenous cultural transmission. Without adoption of these policies, indigenous cultures will continue to face potential language and cultural extinction.

Federal governments cannot be relied upon to institute protection policies when they have yet to acknowledge their indigenous population. It is up to researchers, educators, and indigenous peoples to educate federal governments and mainstream societies as to why traditional and indigenous knowledge must be preserved and sustained. Our voices rise above financial arguments, oppressive governments, and globalization, arguing for continued biological and cultural diversity.

As this research indicates, there are several areas in which future research would benefit indigenous communities worldwide. Suggestions for future research include

1. A case study comparing countries that have historically opposed indigenous peoples from gaining their rights and the events that occurred after granting said rights.
2. Discovering national perceptions of indigenous groups in countries without formal recognition.
3. Evaluating the effectiveness of current culturally relevant curricula and indigenous language programs in developing cultural fluency.

Similar to this study, research regarding a federal government's refusal to acknowledge indigenous populations may provide researchers and advocates with more suitable arguments for indigenous cultural preservation. Tailoring arguments and rationales presents a more inclusive and clear picture as to the necessity of diverse cultural survival within a specific country. Ascertaining national perceptions of indigenous groups may assist researchers and advocates in developing better systems to educate world populations regarding indigenous cultural preservation. Through education, world peoples may develop an appreciation for and respect of their indigenous groups, which may ultimately influence national policy.

Finally, researchers describe the failures of today's indigenous language education programs (First Peoples' Heritage, Language and Culture Council, 2010; MacLean, n.d.; Mendelson, 2008); however, wide-ranging empirical data is unavailable to support such claims. As the data shows, currently there are only 15 language programs in Alaska. Varying between elementary immersion programs and weekly hour-long lessons, these programs may not provide enough exposure for cultural fluency to develop. In Canada, the most recent comprehensive survey regarding Aboriginal language programs is over 15 years old. Recent reports indicate that Aboriginal language programs fail in their goals (First Peoples' Heritage, Language and Culture Council, 2010; Research and Planning Branch Manitoba Education, Training and Youth, 2001); however, where this failure stems from is inconclusive. Evaluating the effectiveness of these programs will continue to improve public indigenous language programs and promote cultural transmission.

In conclusion, the future relies on our shared knowledge and our continued preservation of diversity. The reasons and rationale behind preserving and maintaining indigenous cultures are clear; however, they do not solely apply to indigenous groups. Cultural relevant education curriculum contributes to positive identity formation. Young people who see themselves reflected in media broadcasting feel less isolated. Promoting ethnically diverse social and cultural on-air programming exposures people to diverse ideas and concepts, fostering acceptance and tolerance. These attributes cultural diversity apply to people worldwide. Through federal policies protecting minority groups' rights and fully including minority groups in the public arena, our potential is unlocked. If we do not protect our minority groups, we risk losing them to globalization. Nations that are able to acknowledge their multiple identities are strengthened by their diversity. It is a government's responsibility to acknowledge and promote that diversity. Our cultural survival depends on it.

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U.S. Department of Health and Human Services: Administration for Native Families. Administration for Children and Families. (n.d.) *ANA Project Development Training Manual.* Retrieved March 31, 2011 from http://www.anapacificbasin.org/doc/Project_Development_Manual_Overview.pdf

U.S. Department of Health and Human Services: Administration for Children & Families Administration for Native Americans. (2011). *Native American language preservation and maintenance - Ester Martinez Initiative.* Retrieved April 12, 2011 from http://www.acf.hhs.gov/grants/open/foa/view/HHS-2011-ACF-ANA-NL-0140/0/html

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Appendix A

A Map of Alaska Native Corporations

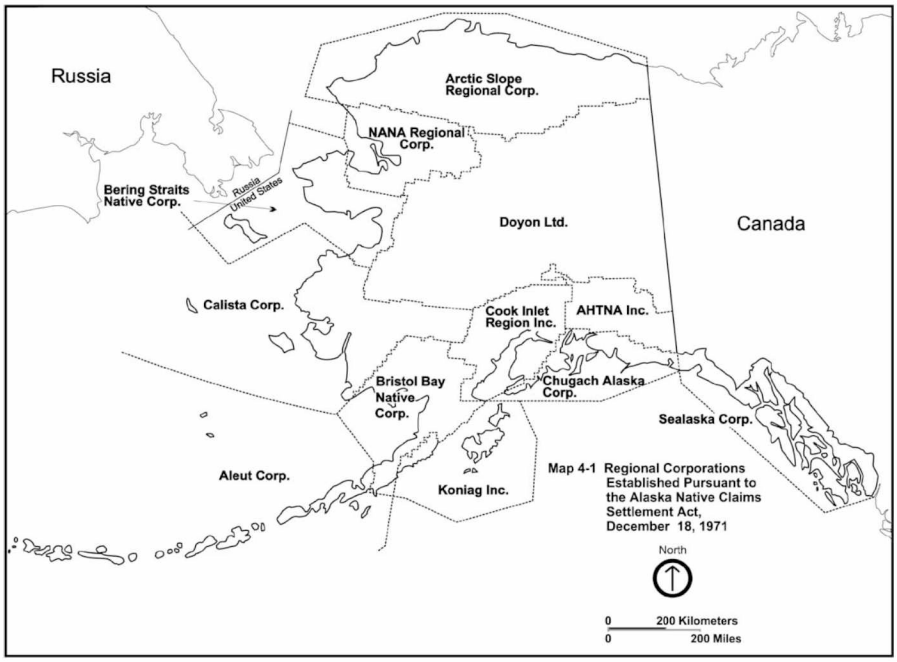

Figure A.1. Alaska Native corporations. A map of Alaska tribal corporations and the regions each corporation serves (National Park Service, 2003).

Appendix B

A Map of Alaska Native Groups

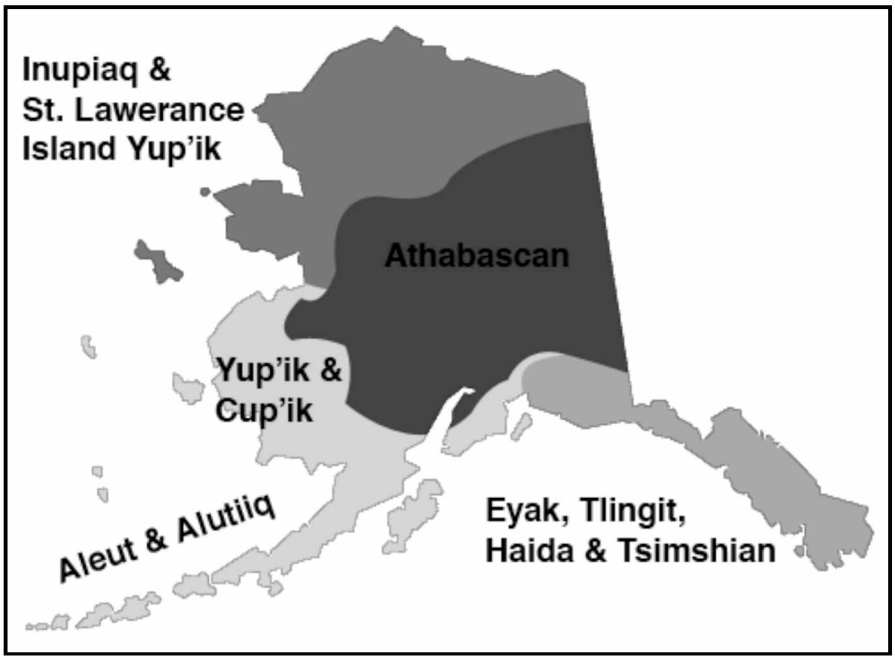

Figure B.1. Alaska Native groups. A map presenting a visual placement of Alaska Native groups[15].

[15] Adapted from <http://www.ankn.uaf.edu/curriculum/Articles/BarnhardtKawagley/Indigenous_Knowledge.html> Accessed on March 8, 2011.

Appendix C

A Map of Aboriginal Peoples of Canada

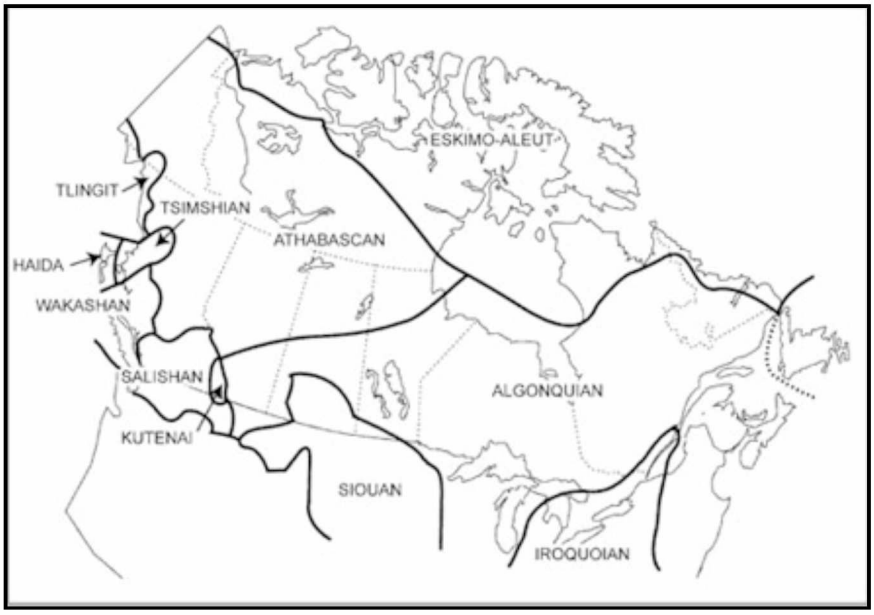

Figure C.1. Aboriginal peoples of Canada. A map presenting the Aboriginal peoples of Canada (Heritage Community Foundation, n.d.).

Appendix D

A Map of Azerbaijan Indigenous/Ethnic Groups

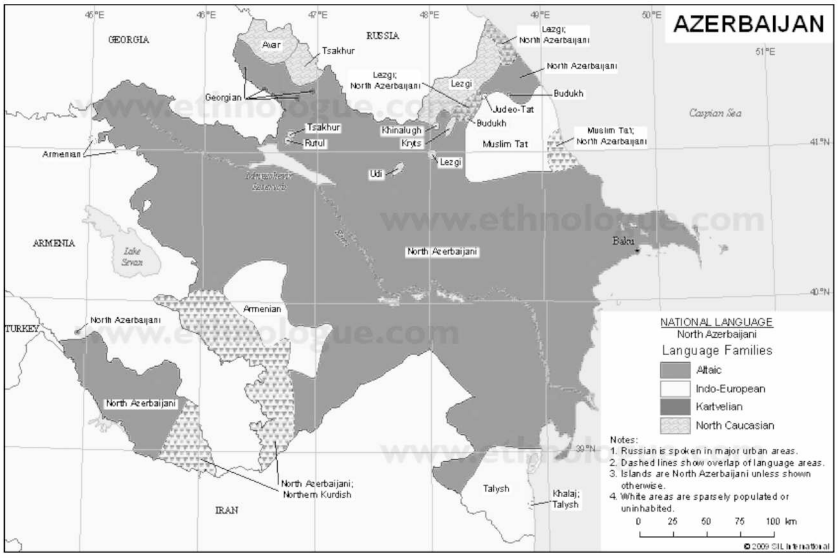

Figure D.1. Azerbaijani indigenous/ethnic groups. A map providing a visual placement of Azerbaijani indigenous/ethnic groups (Lewis, 2009).

Appendix E

Web Links on Reviewed Legislation.

The following Web sites provide more information on the legislation discussed in Table 7.1, 7.2, and 7.3

Alaska

Alaska Native Claims Settlement Network
http://www.ancsa.net/

Alaska Native Educational Equity, Support, and Assistance Act
http://www2.ed.gov/policy/elsec/leg/esea02/pg105.html

Alaska Native Knowledge Network: History of Alaska Native Education
http://www.ankn.uaf.edu/Curriculum/Articles/History/

Alaskool.org: Documenting Molly Hootch
http://www.alaskool.org/native_ed/law/mhootch_erq.html

Cornell University Law School: Indian Self Determination and Education Assistance Act U.S. Code Title 25 Chapter II:
http://www.law.cornell.edu/uscode/325/usc_sup_01_25_10_14_20_II.html

Corporation for Public Broadcasting
http://www.cpb.org/

Esther Martinez Native American Languages Preservation Act of 2006
http://www.govtrack.us/congress/bill.xpd?tab=summary&bill=h109-4766

FCC Order to Promote Native American Radio and Streamline Broadcasting Radio Assignment and Allotment Procedures
http://www.fcc.gov/Daily_Releases/Daily_Business/2011/db0303/FCC-11-28A1.pdf

Native American Languages Act of 1990
http://www.nabe.org/files/NALanguagesActs.pdf

Native Pathways to Education: Alaska Rural Systemic Initiative
http://www.aaanet.org/committees/commissions/aec/nativepathways.htm

No Child Left Behind Re-Authorization
http://www2.ed.gov/policy/elsec/leg/blueprint/index.html

Canada

Aboriginal Languages Initiative
http://www.pch.gc.ca/eng/1267285112203/1288012444769

Bill C-34: First Nations Jurisdiction Over Education
http://www.ainc-inac.gc.ca/ai/mr/nr/s-d2006/2-02825-eng.asp

Canadian Multiculturalism Act
http://laws-lois.justice.gc.ca/eng/acts/C-18.7/

Constitution Act, 1982
http://laws-lois.justice.gc.ca/eng/Const/

Department of Indian and Northern Affairs
http://www.ainc-inac.gc.ca/index-eng.asp

First Peoples Broadcasting in Canada
http://www.museum.tv/eotvsection.php?entrycode=firstpeople

Indian Act
http://laws-lois.justice.gc.ca/eng/acts/I-5/

Indian Control Over Indian Education
http://64.26.129.156/calltoaction/Documents/ICOIE.pdf

Official Languages Act
http://laws-lois.justice.gc.ca/eng/acts/O-3.01/

Self Government
http://www.ainc-inac.gc.ca/al/ldc/ccl/sgb-eng.asp

Azerbaijan

Constitution
http://www.azerbaijan.az/_GeneralInfo/_Constitution/_constitution_e.html

Council of Europe: Azerbaijani Laws
http://www.culturalpolicies.net/web/azerbaijan.php?aid=1

Council of Europe Framework Convention for the Protection of National Minorities

http://www.coe.am/docs/CMD/resolution_10_2003.pdf

Textbook Policy
http://edu.gov.az/view.php?lang=en&menu=258